

THE CATHOLIC EDUCATOR

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"All is not gold that glitters!"

A chalice of base metal may be gold-plated to make it resemble a gold vessel. That does not make it, in any sense, a gold chalice. Anyone offering it as such is guilty of deception.

The Church itself is not immune to attempts by the unscrupulous to foist these "wooden nickels" of the marketplace upon it. Recently swatches of a so-called "gold" brocade for vestments were brought to our attention. It was, of course, bargain priced. Careful examination of the sample disclosed that it contained only a small amount of genuine metallic gold yarn. The most charitable characterization of this sort of merchandising is that its sponsors, whose swatch was not even a liturgical pattern, are totally ignorant of Church rubrics. Certainly they were completely unaware of the age-old tradition which decrees that only the finest materials are acceptable for use in the Holy Sacrifice of the Mass.

The Reverend Clergy and Religious are cautioned to be on guard against these "wooden nickels" when purchasing liturgical fabrics. Why should the Church goods market become a dumping grounds for discards and close-outs of the dress goods industry?

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Contributors to This Issue

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Sister M. Jerome prepared her article just before her transfer from Catholic High School, Oklahoma City, to her present position as librarian of Edgewood College of the Sacred Heart. This college is a teacher training institution which has a Campus School whose elementary library is shown in one of the illustrations. Sister has been teacher-librarian in high schools in Bloomington, Ill., and Sioux Falls, S. D.; and for ten years librarian at Visitation School, Chicago. She has a B.A. from Rosary College, River Forest, Ill., and a master's degree in library science from the University of Illinois. She has memberships in the A.L.A., the Catholic Library Association and in its Illinois and Wisconsin units. Sister has also held chairmanships in several units.

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Sister M. Evarista, C.S.J.

Sisters M. Evarista was introduced in our issue of January 1952. She has taught every high school subject except history.

Miss Josephine Treuschler

Miss Treuschler adds another description of her second graders.

Sister Catherine of the Nativity, D.W.

Sister Catherine is both superior of the community of the Daughters of Wisdom and principal of the DeMontfort Academy. A point of geographic interest: the Academy is the only Catholic school between Arlington and Richmond, being fifty miles from both. It draws pupils both from the town and from Quantico marine base. Prior to her present position, Sister taught English at Our Lady of Wisdom Academy, Ozone Park, N. Y., from 1931 to 1952. She is a graduate of St. John's University, Brooklyn, with a B.A. and M.A. in English.

Urban H. Fleege, Ph.D.

Doctor Fleege will be recalled for several recent contributions. Herein he gives a precis of court decisions of interest to Catholic educators.

EDITORIAL

MONSIGNOR PAUL E. CAMPBELL, EDITOR

THE DIGNITY OF MAN

FOLLOWING A CUSTOM OF SEVERAL YEARS' STANDING, the Bishops of the United States issued, at the close of their annual meeting in November 1953, a statement addressed to Americans generally, not to Catholics alone. In their calm, searching analysis of the American scene they warned of the evils that threaten America and pointed out the principles to which there must be a return in the name of the common good. Dealing with a particular phase of current social problems, this latest statement is entitled "The Dignity of Man." Editor John Collins of *The Pittsburgh Catholic* tells us that this statement, carefully arranged and convincingly reasoned, will richly repay time spent in studying it—all of it.

The statement deals with matters of importance to every person. Throughout her history, the Catholic Church has held up a mirror to men that they might see their own greatness and realize their personal dignity. That man is poor indeed who does not come to know that his honor is from God. The Bishops' statement calls to our attention that often in times past men have failed to live up to the honor of their state. Today this failure has resulted in an attempt to disregard human personality and to fortify such disregard with the force of legislation. The 1952 Christmas allocution of our Holy Father gave warning of the attempted mechanization of mankind and protested the stripping of personality from men by legal or social devices.

The Bishops reaffirm man's essential dignity and reassert his rights. Every created thing, coming from the hand of God, is sealed with value from within. Man's special type of existence, endowed as he is with intellect and free will, confer on him a special claim to honor. This natural honor "has been enhanced by grace, conferred at creation, lost through sin, but restored through the Incarnation and Redemption of our Lord and Saviour, Jesus Christ." Christ effected that no man need live by his body alone, nor by the natural powers of his soul alone. Christ died for all men and gained for them holiness and salvation. If man is heedless of his origin and his destiny, of reason and revelation as his divinely commissioned guides, he denies his true nature and destroys all that is good within himself. "Such a process of degradation is viciously at work in our country, where the deification of the flesh continues to enlist new devotees. Through its liturgy of advertisement, entertainment and literature, this cult bids fair to corrode our national sense of decency."

Man is bidden to remember that his bodily energies are "hard to tame, and remain dangerous even when

tamed." The Catholic Church, according the human body an immense measure of honor, teaches realistically that the body, though good, is not the highest good, and that the undisciplined body is notoriously bad.

The Bishops then proceed to call attention to some prevailing misconceptions about society, economics, labor, and education. Social theory of the past century enthroned the individual but not the person; this present century has sought to impose upon rebellious individuals a pattern of compulsory and all-embracing state organization, with unlimited power in the hands of civil government.

The Christian view avoids the opposing extremes of individualism and collectivism, for the false liberty of individualism wrecks society by defining freedom as individual license, while the false liberty of dictatorship wrecks humanity by defining freedom as the right of the dictator to nullify the person. False ideas of liberty are at the base of both theories. "Liberty," say the Bishops, "is something more than that dream of right without responsibilities which historic liberalism envisioned; it is certainly different from that terrorism of responsibilities without rights which communism imposes."

The rights of private property is next vindicated. This right cannot be denied, neither can it be absolute, without regard for the moral law or social justice. "The Christian position maintains that the right to property is personal, while the use of property is also social. Unrestrained capitalism makes its mistakes by divorcing property rights from social use; communism hits wide of the mark by considering social use apart from personal rights."

Our economic restlessness has caused modern men to concentrate almost exclusively on economic security to the neglect of the things of the spirit. After calling attention to the errors of Rousseau and Marx and acknowledging the evils that inflict degrading poverty on many, the Bishops warn the world that economic and social reform, to be effective, must be preceded by personal reform. "The perfection of a society may not be measured by the moral goodness of the individuals who compose it; but the goodness of a society cannot rise above the goodness of its members."

The common good of society is the norm that must regulate the relations of capital and labor. The rights of both are conditioned by their service to common good. It is the spiritual worth of man that gives dignity to man and importance to his labor. "First of all, work unites us to God . . . second, labor is also the bond

uniting man to man . . . finally, work unites us with nature . . ." The worker is not a hand, nor merely a stomach to be fed, but he is a person who through his labor establishes these three relations: with God, with his neighbor, and with the whole natural world

Communicating artistic causality to men, God dignified the work of men. "The marriage of man's intelligence and will with the material world and the natural forces with which he is surrounded becomes a fruitful union, and from them is generated a culture." Education, transmitting culture from generation to generation, safeguards and develops the dignity of man. Unfortunately, education is being drained of moral content through secularism, the failure to center human life in God. Without a set of principles and hierarchy of values, education degenerates into a dead and deadening juxtaposition of facts. When education fails to inculcate a religious and moral outlook, it necessarily inculcates a materialistic one. The three most important questions that face man are these: Who are you? What are you doing here? Whither are you going? Much of modern education professes to have no answer to these three questions. If man does not know these answers, of what value is all else that he knows?

"Only by regaining our reverence for God," concludes the Bishops' statement, "can we of America in the twentieth century rediscover both our own value and the solid basis on which it rests. We must at the same time expend every effort to see that this dignity (of man) is reflected in our sense of decency, made aware of itself by education, nurtured by society, guarded by the state, stabilized by private ownership and exercised through creative activity."

NCEA ANNOUNCES ITS 51st ANNUAL MEETING

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION invites you to attend the fifty-first annual convention of the Association to be held at the Conrad Hilton Hotel, Chicago, Illinois, during Easter Week, April 19-22, 1954. In 1954, and for that year only, the Association will depart from its traditional meeting days of Tuesday through Friday of Easter Week and will open the convention on Monday morning, April 19, and close at the noon meeting on Thursday, April 22. The Association wishes to emphasize this change of schedule at this time so that delegates may plan accordingly. Meetings and exhibits will be housed in the Conrad Hilton Hotel.

The planning committee for the Chicago convention and the executive board of the Association have chosen as the theme for the meeting "Planning for Our Educational Needs." His Excellency, the Most Reverend Fulton J. Sheen will deliver the keynote address at the opening general session on Monday afternoon, April 19. The officers of the various departments and sections are now drawing up the programs and will release them for publication before April 1.

The Right Reverend Monsignor Daniel F. Cunningham, superintendent of schools for the Archdiocese of Chicago, is the general chairman of the committee on local arrangements for the convention. Members of the committee are: the Right Reverend Monsignor P. J. McGuire, the Reverend George Heimsath, the Right Reverend Monsignor J. A. Casey, the Reverend P. Loeffel, the Reverend I. Renklewski, the Reverend A. Terlecke, the Reverend Stanley C. Stoga, and the Reverend David C. Fullmer.

Requests for hotel accommodations for the convention will be handled directly by the Conrad Hilton Hotel. Applicants for hotel reservations should apply to Mr. Edward A. Janus, reservations manager, Conrad Hilton Hotel, Chicago, Illinois. The local convents in Chicago will offer hospitality to Sisters who prefer to stay in a religious house. Requests for convent accommodations should be sent to the Reverend David C. Fullmer, NCEA Convent Housing Bureau, 205 West Wacker Drive, Chicago 6, Illinois. The Conrad Hilton Hotel has available a limited number of rooms for Sisters at the special rate of three dollars per person per day, three or four persons to a room. The Hotel will take care of reservations at this special rate in the order in which they are received.

Priest delegates will find altars erected in the Conrad Hilton Hotel for the celebration of Mass. Nearby churches offer their altars to visiting priests.

The fifty-first NCEA Convention marks the closing of the golden jubilee year of the Association.

TEACHING CATECHISM IS IMPORTANT

THE TEACHER OF CATHECHISM WILL NEED TO HAVE a command of the basic elements of the psychology of teaching. These basic elements are common to any kind of educational technique. The first recommendation is that the teacher, the veteran teacher as well as the beginner, study the lesson, or more precisely the truth to be taught, from all angles that she may get a fairly comprehensive knowledge of the subject. This step is of course indispensable in teaching anything.

Unfortunately, the catechism teacher, especially one who has gone over the same lessons year after year, is apt to assume that she knows all about the present lesson because she has studied it before. Do not be deceived, dear teacher. Every lesson deserves, yea, demands, a careful review of all the essential facts. Even if the teacher may avoid substantial errors in the repetition of lessons year after year, this recommended review of the material will give a fresh and intelligently organized presentation of the truth.

The teacher who makes use of a reliable handbook of Christian doctrine and reviews it regularly will grow in power and competence as a teacher. The handbook she chooses need not, really should not, be a tome of theology, but the teacher who wishes to advance can be satisfied with nothing less than a textbook of ad-

(Continued on page 285)

Rights and duties are the business of people, not of animals or inanimate things.
People cannot ignore either if they wish to live rightly, according to reason.

JOHN BINKS CAME LATE to an important meeting of a committee of three. The chairman was displeased. He spoke to John Binks about it. He said, "Mr. Binks, you have inconsiderately delayed the work of this committee for more than half an hour. You knew we were to meet at eight o'clock. You had a right to be on time."

Fault in Choice of Words

John Binks was aware of his fault. He was also aware of a fault in the chairman's choice of words, but he wisely decided that the occasion was not apt for a discussion of the point. John knew what the chairman meant, although that gentleman had not said what he meant. He said, "You had a right to be on time." He meant, "You had a duty to be on time."

To be sure, John Binks had a right to be on time. That is, as a member of the committee, he was entitled to attend its meeting, and no one could have justly barred his entrance to the meeting-room at eight o'clock. That is what his right amounted to. His duty was something else. It was something he owed to the other members of the committee; he owed it by the demands of that beautiful species of charity which men call courtesy. A duty is what a person owes; a right is what is owed to him.

Casual in Use of Words

We are all casual and careless in our use of words. We are all imaginative; it is not too much to say that we are all, in some sense, poets. And poets are said to have a license—not procurable for a fee at governmental offices—to employ words and phrases in their own fanciful way, making half an expression serve for the whole, and plugging one set of words into a space plainly meant for another. Sometimes we make a term serve for its own opposite, as when we say of some deed or some disposition that we "can't help it." What we mean is that we can't prevent it. To help and to prevent are surely not the same in meaning; the two words are opposed in meaning.

Or consider how we use the words *subject* and *object*. Often we turn them right around and have them exchange places, even though these words are in plain contrast with each other. Thus we ask a schoolboy what subjects he is studying. But the schoolboy himself is the subject. He is the learner. He is the subject engaged in studying objective branches of knowledge. And consider how we use the opposed and comple-

RIGHTS and DUTIES

mentary terms, *matter* and *form*. Sometimes we put these opposed terms into a single expression, and say of some procedure that it is a mere *matter of form*.

Precision in Our Thinking

Now, we do not, and should not, hope to change the accepted formulas of speech. We have no need of a stilted and unpoetic language. But we do need, indispensably, a very sharp precision in our thinking. We can well afford to allow our words to be figurative, but our thoughts dare not be figurative. A figure of speech has value and beauty only when it is a figure understood. And a figure is understood by a mind that grasps what the figurative words really mean, and not what they say. When a person says that it is "raining cats and dogs," we do not imagine we could step outdoors and behold a great cascade of puppies and kittens pouring from the sky.

Understanding Has Effect on Conduct of Life

And therefore, while we may continue our casual use of the words, *right* and *duty*, calling one by the name of the other, we must not let this careless and convenient usage in speech induce carelessness in the mind. We must know with accuracy what *right* and *duty* mean. Our understanding of these terms is not only a point of knowing; it reaches from the understanding to the will, and has a direct effect upon the conduct of life. These, then, are two extremely important words. We shall pause a while upon their exact meaning.

First of all, a right is something in the person who has it. It is a kind of power in his soul. It is a power—justly existing, and demanding that people respect it and permit its exercise—of doing something, or of owning something, or of exacting something of others. Thus we say that parents have the right to obedience on the part of their children; that the customer has a right to the goods he bought and paid for; that a man has the right to unite with his fellows in a lawful labor union.

Right Has Subjective Meaning

Therefore, since right is a power in a person, the person is the *subject* of this power. For the subject of

anything is that in which the thing has its place or resides. Thus the term *right* has, fundamentally, a *subjective* meaning. But because we are poets and love to exchange words, we often transfer the word *right* to the object, the objective *thing* which a person has the right to do, possess, or exact. We make *right* an *objective* word. And using it so, we say that obedient conduct of children is their parents' right; that a man's property is his right; that association in a labor group is a man's right.

Right Used in Objective Sense

Let us be clear then. A right, first and foremost, is a power in a person. Secondly, a right is something outside a person which answers the demand of the power within him. When one says, "We have the right to life, liberty, and the pursuit of happiness," one is using the word *right* in its primary and subjective sense. But in the statement, "Life, liberty, and the pursuit of happiness are the rights of Americans," the word *rights* is used in its objective sense. When a man says, "I have rights," he uses the word subjectively; when he says, "I'll see that I get my rights," he uses the word objectively.

In our present discussion we use the word *right* in both its subjective and its objective meanings, but the emphasis of our attention is upon the subjective sense of the word.

Various Kinds of Rights

We make distinction of various types of rights. There is, for example, the right of property or possession, often called *property right*. Contrasted with this is the *right of jurisdiction* which is the right of saying with authority what is to be done. A ruler in his realm, a judge in a court of law, mother and father in a home, a teacher in a schoolroom, all have the right of jurisdiction. But a person's right to his clothes, or his house, or his new car (completely paid for!) is a right of property. The right of jurisdiction is the right to rule, to command, to decide; the right of property is the right to have, to possess, to own, to use at one's own discretion.

A right is called *juridical* if it can be enforced in law, or, at least, can be established as a matter of strict justice. A right is *moral* or non-juridical if it is founded on charity or equity, and not on strict and enforceable justice. Thus the right of my grocer to the money I owe him is a juridical right. My right to the grocer's thanks when I pay the bill, is only a moral right. A moral right is often called a *claim* rather than a right.

Some Rights Controllable by Subject

Some rights are within the control of the subject—that is, the person who has them—to cede, or transfer, or give up. (If you can keep from being confused, you can say this in the following terms: a person has the right of jurisdiction over some of the rights he possesses). When a man gives a book to another, he

ceases to have ownership of it; he gives up his right of property in it. We are told that the artist James McNeill Whistler sometimes took back paintings of his that he had given to friends who did not seem to appreciate their worth, and that he often demanded the return of paintings for the same reason. In this, the great artist was completely wrong. Once he had given away a painting, he had no longer any right in it or to it; it was no longer his; to take it back without its true owner's consent would be stealing. We give up property rights when we make a gift, or sell a thing, or throw a thing away. Now, there are other rights, either of property or of jurisdiction, over which the subject exercises no such disposal. Such rights cannot be given up, or given away, or transferred, or sold. The rights which may be given up are called *alienable* rights; those that must be retained and exercised are called *inalienable*. Our Declaration of Independence mentions inalienable rights (it uses the older form of the word and says "unalienable") as life, liberty, and the pursuit of happiness. We shall see presently that an inalienable right is also a *duty*. Thus parents have the inalienable right (and inescapable duty) of seeing that their children are properly educated.

Natural and Positive Rights

Now, the most important and basic of rights are those that we distinguish as *natural* on the one hand, and *positive* on the other. A *natural right* comes to us from the *natural law*, which is God's eternal law and order for mankind, as knowable by sound human reason without the aid of divine revelation. A *positive right* is a right founded on positive law, that is, enacted statute law, whether of the State (civil right) or of the Catholic Church (ecclesiastical right).

Rights are *enforceable* by process of law. Between individual men, they may sometimes be enforced by physical strength or violence, when all other means fail. Rights sometimes seem to *collide* or clash. But always the greater right prevails and the lesser right ceases to be a right. Rights have *limitations* too, because men must live in harmony together. If I decide to use my property in a way that will damage a neighbor's property, I cease to have the right to do as I please in the case. I have rights; so has my neighbor. Our rights are limited in their exercise to definite areas by the very fact that our neighbors have rights equal to our own.

Duty is Correlative of Right

The correlative of right is *duty*. Like *right*, the word *duty* is fundamentally subjective. It means an obligation in a person of doing something or avoiding a certain action. And, again like *right*, the word *duty* is very often made objective; it is carried out of the person and put as a label upon the *thing* that the person is to do or to avoid doing. Thus, while we well recognize the fact that a duty is an inner obligation, a requirement upon free-will in a certain case, we readily speak

of "doing our duty" just as the housewife speaks of "doing the washing." We make the term objective in meaning. Our *duties* are the obligations that rest upon us; the deeds or actions by which we meet these obligations are also called our *duties*.

A *right* in one person means a *duty* in other persons. If my grocer has a *right* to the money I owe him, I have the *duty* of seeing that he is paid. If I have the *right* to live and to enjoy personal liberty, others have the *duty* to abstain from murdering or enslaving me.

Only One Being Having Rights and No Duties

There is only one Being that has rights and no duties. That is God. He who is the Creator and Owner of all things—absolutely, without condition—owes nothing to any other, and hence has a duty to no other. God has absolute, perfect, juridical right to the love and service of all men, and He owes them not a thing. Through Christ Our Lord, who is God-and-Man, human beings have been allowed to set up rights, even towards God, and thus, through Christ, a man may earn or merit grace, and so may have a right to it, even as a laborer has a right to his wages. But back of such right is the absolute gift of God, the free and unforced dowry of the first grace. So it is strictly true that God has rights and no duties. But all mankind have both rights and duties.

Duties Founded on Law

Duties, like rights, are founded upon law. Those based on the natural law are *natural* duties; such, for example, is the duty of parents towards children, and also the duty of children towards parents. Duties based on the positive law are *positive* duties; such, for instance, is the duty of paying the established rate of taxes. And duties are perfect (juridical) or imperfect (moral). I am under the *juridical* duty of paying the grocer what I owe him; I am under the *moral* duty of giving alms to relieve the poor. I am also under the moral duty of paying the grocer promptly and cheerfully.

Basic Expression of Natural Law

The basic expression of the natural law is this: "Do good; do not do evil." And out of this double precept of that law which is the source of all decent and reasonable human conduct, we draw a most important distinction of our duties, namely, *affirmative* duties, and *negative* duties. Affirmative duties *command* us; nega-

tive duties *prohibit* us. All the Ten Commandments but two (the Third and the Fourth) are expressed in negative form, "Thou shalt not . . ." Now, here is a basic truth: Affirmative duties bind us constantly, but do not exact action at every instant; negative duties bind us always and at every moment. Thus the affirmative duty of paying debts binds me constantly; I must *always* pay my debts; but the duty does not keep me at it every minute of my life. The negative duty of avoiding sin—say, the duty imposed by "Thou shalt not steal"—binds me always and at every instant; there is not a moment of the night or day in which I am permitted to steal.

Affirmative Law Sometimes Imposes Negative Duty

It is to be noted that an affirmative law sometimes imposes a negative duty. That is because the law is affirmative only in expression or appearance; really, it is also a negative law. Thus, as an affirmative law, "Honor thy father and thy mother," means that we are, on all due occasions, to manifest respect, love, and reverence towards our parents (and to support them too, for that is what *honor* means in the Commandment). But the law is really negative too, although it is expressed affirmatively. It means, "Thou shalt *not* dishonor father and mother." As a negative law it imposes the negative duty, binding at every instant, of avoiding neglect of parents and conduct that could cause them shame.

Meant to Live According to Reason

Rights and duties are the business of people, not of animals or inanimate things. And people cannot ignore rights and duties if they wish to live rightly, that is, according to reason. And they are meant to live according to reason; that is what reason is given them for. We need to be especially careful about the performance of our duties; we are not likely to neglect our rights. The persons who talk of "freedom" when they mean license and the disregard of duties, are talking nonsense, and worse than nonsense. It is within the framework of duties that human freedom is to be found and only there. Just so, it is within the strict and narrow limits of the highway that we see defined, in objective fact, a man's freedom to drive from one town to another. True freedom or liberty is indeed a right, but, as we have seen a while back, there are rights that involve inalienable duties; liberty is one of these.

"To love the creatures of God, human joys, human effort, is not only allowed but ordered: it is necessary if we are to be like Christ and perform our duty. . . . The Christian loves the temporal as something which is meant to help him reach God. . . . What Christianity therefore energetically condemns is not love of the temporal but idolatry of the temporal." J. Mouroux, *Le Sens Chretien de l'Homme*.

ELEMENTARY SCHOOL LIBRARY

Its Place in Modern Education

THE LIBRARY IN THE CATHOLIC ELEMENTARY SCHOOL is here to stay. Modern educational objectives and present day teaching procedures have made the central library an essential part of the elementary school system, a development which wide-awake administrators recognize and accept. With this acceptance of the rightful place of the library in the elementary school, more and more educators are asking themselves how they can incorporate the school library idea into their own administrative plans.

Depends on Needs of the School

The library depends for its existence and operation upon the educational needs of a given school; and in serving the school, rules, discipline, and routine all play a part. But these are secondary to the primary objective of the functional school library, namely, to make available to pupils and teachers, books and other reading materials, as well as visual equipment and similar learning aids. Happy is the youngster who finds himself in a Catholic school where the library is considered as important as the first grade!

The out-dated practice of teaching exclusively from one book—the text—cannot survive in this day of widespread circulation of magazines, pamphlets and digests, as well as the other great media of communication, the radio and the television. Modern textbooks in almost every subject field require library usage and cooperation, and effective teaching cannot be accomplished on the elementary level unless all potentials are exhausted. Moreover, the increased stress on the needs of the individual child, the adaptation and extension of the reading program, and the emphasis on realistic, broadly-planned work in the social studies make centralized school library service essential in the elementary school.

The Library's Function

With these observations in mind, let us consider the function of the library in the modern Catholic school. First, let us note what the library is *not*! The library is *not* a box of books borrowed from the public library; it is *not* a room in which is stored the discarded reading materials from classrooms; it is *not* a convenient place to send boys and girls who are discipline prob-

lems. On the contrary, the library is an educational center which serves every branch of the school by opening its shelves to all—to those studying religion, science, art, literature, mathematics, and history. Some authorities have defined the library as a "workshop" where very real learning experiences take place.

In order to make the library function as a necessary centralized educational unit which vitalizes the entire curriculum, the following three requirements are essential: a suitable room, an adequate book collection, and necessary non-book materials.

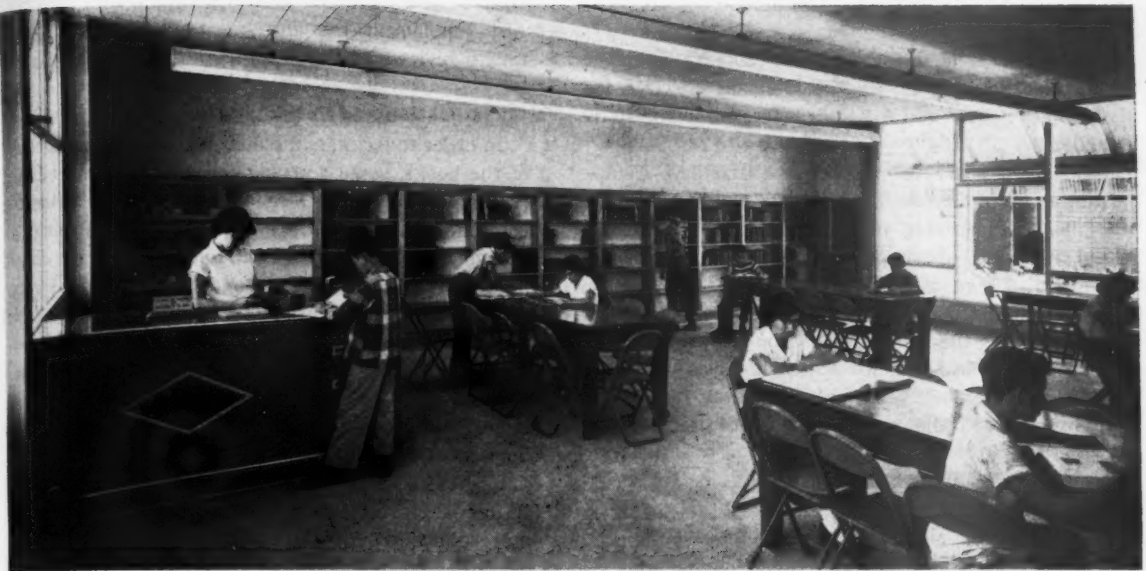
Its Location and Furnishings

Sometimes "housing the library" presents serious difficulties, especially in schools where space is at a premium. However, with ingenuity, a room which is used for storage purposes, the nurse's office used only one period a day, or some other space not assigned for a specific job, can be converted into a library. In situations where a room is improvised, the criteria for laying out an ideal library cannot be followed very closely, and the necessary adjustments will have to be made. The room, whenever possible, should be located centrally, near the classrooms as well as near the center of student traffic, but not beside an entrance or exit. The windows should allow light to enter from north or east, but this factor will also be determined to a great extent by the existing conditions.

Attractive and Functional Furnishings

After the room has been secured, consideration should be given to its furnishings which can be attractive as well as functional. For the average Catholic elementary school library, a teacher's desk serves as a charging desk. Tables and chairs for library use in most set-ups are those which are available at the time, or which can be purchased cheaply. Although there are approved criteria for establishing and equipping school libraries,¹ we must recognize the fact that Catholic schools generally do not have surplus funds to expend on equipping an elaborate reading center. As the central library idea is usually accomplished against odds

¹American Library Association, *School Libraries for Today and Tomorrow: Functions and Standards* (Chicago: American Library Association, 1945) pp. 25-29.



This elementary school library in the new Immaculate Conception School, Marrero, Louisiana, is equipped in accordance with modern library standards. In line with the charging desk, and at the rear wall, may be seen the periodical display section and standard library shelving. Note the acoustical tile ceiling which reduces noise, perforated seats of the chairs, suited to the climate, and provision for cross-ventilation. —Photo, courtesy of Curtis & Davis, Architects, New Orleans, Louisiana.

which are financial, and occasionally administrative, it is better to proceed slowly at first, utilizing all available equipment, and drawing upon the librarian's resourcefulness until conditions are favorable to spending money for better furniture and materials. Therefore, both the principal and the librarian should seek to provide at minimum cost the best in library service for all the children. Book shelves are a most necessary part of the equipment. If these are being built to order, the approved height for elementary school shelving is five feet; length of shelves between uprights, three feet; and standard depth, eight inches.²

Displaying Magazines

Provision must be made for displaying magazines, and this may be accomplished in several ways. There are standard magazine racks, obtainable from dealers, such as Library Bureau, Gaylord Brothers, Globe-Warner Company, and Southern Desk Company of Hickory, North Carolina. Then there are those which most boys, equipped with some wood, a saw, a hammer, and nails, plus skill in carpentry, can easily construct for serviceable purposes. A third way is to utilize a section of the regular book shelving.

If the library is so fortunate as to possess films, slides or filmstrips, adequate care must be taken so that distribution and maintenance can be facilitated. Cases and cabinets can be obtained inexpensively in most instances, but prices will vary with the better products.

Whenever there is a collection of books to be used by the children or faculty, catalog cards for each book in that collection must be arranged in an orderly, systematic manner. A card catalog cabinet is necessary for these cards, and no library can do its job efficiently if

this valuable piece of equipment is missing. Whenever possible, it is advantageous to purchase filing cabinets from a reliable library supply company, but some method of filing is needed even if it entails only a cardboard box suitable for holding 3 x 5 cards.

Other items which will be used in the central library are bulletin boards, vertical file cases, picture file cabinets, and pamphlet boxes.

Book Collection

"Have you another book as good as this one?" is music to the ears of the children's librarian, because this spontaneous statement is indicative of what the library is doing for the child. It conveys the idea that the library is providing books which appeal, either because they instruct or because they entertain, and that through the instrumentality of the services given there, a love and desire for good reading is being fostered.

As the elementary library should reflect the needs of the curriculum as well as the reading interests of the pupils, each book must be judged carefully before it is added to the working collection of the school.

Douglas³ lists ten criteria by which books for the school library can be judged:

- (1) Is the subject matter suitable and desirable for young people?
- (2) In factual books is the subject matter accurate, authoritative, and up to date?
- (3) Will the subject matter tend to develop desirable attitudes and appreciation?
- (4) Does the subject matter interpret historical or

²*Ibid.*, Appendix A. Summary of Quantitative Standards Suggested for School Libraries.

³Mary Peacock Douglas, *The Teacher-Librarian's Handbook* 2d ed. (Chicago: American Library Association, 1949), p. 87.

modern life situations from a true and unbiased viewpoint?

(5) Is the style of the book, vocabulary, sentence structure, form, diction appropriate and effective for the subject matter and for the readers for whom it is intended?

(6) Is the format of the book satisfactory—in appearance, size, durable binding, opaque paper, wide margins, type, spacing between lines?

(7) Are the illustrations satisfactory from the standpoint of text, of clarity, of art value?

(8) Is the author qualified in this particular field?

(9) What is the reputation of the publisher in relation to desirable books for school libraries?

(10) Has the book been included in any recognized list or review of books suitable for school libraries?

Christian Social Principles

Of course, the librarian in the Catholic elementary school should be alert for materials embodying the Christian social principles which should completely permeate the entire structure of Catholic education. These principles should be especially considered when a central library is organized from the books which are already in classroom libraries. Care should be taken to discard all badly worn, soiled, and otherwise unsuitable books, especially textbooks. Only the best books, judged by standards of quality, readability, and interest have a place on the shelves in the central library. Our Catholic children have a right to the literary heritage which is particularly ours in these United States, because both secular and Catholic publishers are now using every resource at their command to publish attractive and worthwhile books on the elementary level. During the past decade, Catholic publishers have greatly improved the quality of the format and content of their books. There is a wealth of material for the child attending the Catholic school, and it is in his own library that he should be able to find the right book for the right time.

Religious Books for Children

Great progress has been made in the publishing of religious books for children. A few examples of excellent production are: *My Book About God, Jesus and I, Rose of America, Twenty-One Saints, Behold Your Queen, Gospel Rhymes, Oursler's Child's Life of Jesus* (Catholic edition), Curran's *Great Moments in Church History*, and Rachel Field's *Prayer for a Child*. Of course, these are just a few of the many fine works available for the Catholic child.

For the busy librarian, reliable booklists are most useful and welcome. Throughout *Guiding Growth in Christian Social Living*,⁴ there are splendid lists for use by educators, which can easily serve as a basic list for book selection. The *Children's Catalog*⁵ can also be used advantageously although this tool is for general purchases. Mary Kiely's *New Worlds to Live*⁶ and *Traffic Lights*⁷ as well as Kircher's revised *Character Formation through Books*⁸ provide excellent bibliographies for purchasing Catholic books. The juvenile

sections of the *Catholic Booklist*⁹ and *Books on Trial*¹⁰ will supplement the afore-mentioned lists by giving timely reviews and selections.

Classification and Cataloging

In order to facilitate the distribution and arrangement of the books, some accepted scheme of classification is required. The Dewey Decimal Classification is the one best suited to the elementary school. Cataloging, although a technical process and one which ideally should be reserved to trained personnel, can be done satisfactorily by making use of some valuable aids. Chief of these are Sister M. Annette's *Cataloging Manual*, Douglas' *The Teacher-Librarian Handbook*, Johnson's *Manual of Cataloging and Classification for Small School and Public Libraries*, and Aker's *Simple Library Cataloging*. Equally important with a workable card catalog is the shelf-list which is a classified arrangement of the cards in the catalog trays in the same order as that in which the books are placed on the shelves; namely, 100's, 200's, 300's and so on through the entire collection. By means of the shelf-list, accurate information is furnished in checking the number of books in all classifications as well as determining the number of copies in any given title.

The practice which the pupil gets from the frequent use of the card catalog in his grade school library will be invaluable in his later education. Too often the high school student wastes time and energy searching for necessary information and materials because he is unskilled in the use of the card catalog, and, in many instances, is unaware that such a tool exists for him.

Printed Catalog Cards

To the uninitiated, the intricacies of setting up a card catalog seem most bewildering; therefore, the person without formal library training will be greatly helped by procuring Wilson catalog cards which are highly recommended by professional librarians and others who make use of them. Library of Congress catalog cards are more difficult to use, but Wilson cards are suitable for all. Wilson cards may be purchased with or without classification numbers and subject entries printed on

⁴Commission on American Citizenship. *Guiding Growth in Christian Social Living* (Washington, D. C.: Catholic University of America Press, 1952, 3 vols.)

⁵*Children's Catalog*, 8th ed. rev. (New York: H. W. Wilson Co., 1951).

⁶Mary Kiely. *New Worlds to Live; a Catalog of Books for Catholic Boys and Girls* (Westminster, Maryland, Newman Press, 1946).

⁷Mary Kiely. *Traffic Lights* (Westminster, Maryland, Newman Press, 1941).

⁸Clara J. Kircher. *Character Formation Through Books: A Bibliography* (3d ed., rev. and enlarged. Washington, D.C. Catholic University of America Press, 1952).

⁹*Catholic Booklist*, compiled by Sister Stella Maris, O.P. (St. Catharine Junior College, St. Catharine, Kentucky, 1950, 1953).

¹⁰*Books on Trial*. (Chicago, Illinois: Thomas More Book Shop).

¹¹Laura K. Martin. *Magazines for School Libraries*. (N. Y. H. W. Wilson Company, 1950).

¹²American Library Association. *School Libraries for Today and Tomorrow: Functions and Standards* (Chicago: American Library Association, 1945) p. 22.

them. Most school libraries, high schools especially, use these cards because they are economical (cost is 8 cents per set) time-saving and accurate. Wilson cards, plus the above-mentioned manuals will enable the person responsible for the library's operation to set-up a functional card catalog.

Non-Book Materials

The library must also be responsible for the other teaching aids which are so necessary in promoting an enriched curriculum. As the importance of magazines cannot be minimized, the Catholic school library must assume the job of selecting and organizing these periodicals in the best way possible for its youthful clientele. Martin's excellent work, *Magazines for the School Library*,¹¹ an annotated and descriptive list of periodicals, will be an invaluable guide to the librarian selecting the magazines. Of course, the amount of money available for library purposes will determine how many magazines can be purchased, but the library should endeavor to obtain as many worthwhile magazines as possible. Sometimes gift subscriptions will augment the collection but care must be taken to see that the magazine is suitable. The American Library Association standards recommend that an elementary school with an enrollment of two hundred pupils subscribe to 10 to 15 magazines.¹² Besides the approved magazines listed in Martin, the Catholic elementary library collection should include some of the following: *Mine*, *Catholic Boy*, *Catholic Miss*, and *Manna*.

The pamphlet file is an important item in the school library, especially since so much information nowadays is available in pamphlets and circulars. Much of this ephemeral material may be obtained at little cost and in many cases at no cost at all. A picture file may be built up in the library, but if there is duplication with the

classroom art files, then the library file can be omitted.

Care and Distribution of Audio-Visual Aids

Since most schools now recognize the important function of audio-visual aids in their programs, the library has assumed the responsibility for selecting, purchasing, and distributing films, filmstrips, slides, and recordings to teachers. In places where the school cannot afford to buy these aids or where the collection is very small, the library may resort to gathering catalogs and announcements from reliable sources. The same care which is necessary in selecting books should be exercised when securing visual aids. As the goal of these aids in the curriculum is to supplement the regular teaching program, only those films and other helps should be purchased or borrowed which will further this end. Two especially reliable sources for obtaining Catholic films and slides are the Reverend Raymond Bishop, S.J., St. Louis University, and the Reverend George Nell, Effingham, Illinois. Approved reviews and ratings on current motion pictures posted on the library bulletin board will enable pupils to make careful selection of entertainment for after-school hours.

From this brief consideration of some aspects of the library's role in education, it is evident that the elementary school library is not a static, but rather a dynamic agency whose influence permeates all ramifications of our education system. For us, as Catholic educators, the library on the elementary level is a potent force that brings unity and cohesion into a curriculum based on the daily integration of living and learning of the Christian social principles. The Catholic school dedicated to the education of boys and girls for the kingdom of God will profit greatly by a library so well-stocked and so competently administered as to stimulate wholesome pupil activity.

The library of the Campus School at Edgewood College of the Sacred Heart, Madison, Wisconsin, overlooks Lake Wingra. Just outside the windows and door may be seen the patio. The acoustical tile ceiling, the drapery, and color scheme lift this room out of the ordinary, all the while it is equipped according to best library standards. Two sections, at the right, give ample periodical display. The empty look of some shelves is accounted for by heavy use, a desideratum of every library.—Photo, courtesy the author.



THE LIFE OF CHRIST

Basis for Religious Instruction

ARCHBISHOP GOODIER wrote many years ago, that "when we speak of the teaching of religion, we tend to look upon it too much as a branch of learning, something like algebra, or science, like reading or writing. Religion is not a branch of learning; it is life. It is not just an extra subject added to the school curriculum. It is part of the flesh and bone of the child itself. Actually the child does not come to school, or even to church to acquire religion; it already possesses it, or should possess it; in school and church, it will learn more about it."

He goes on, "Religion is less a matter of the brain than of the heart; it lives little by the intellect, almost entirely by the will. A good Catholic may not always be able to answer religious conundrums, but he knows what a grand thing it is to be a Catholic for all that. He may get all mixed up about the Blessed Trinity; but he loves his Father, and His Brother Jesus Christ, and the Holy Spirit, the Light of his heart, for all that. A good Catholic admires a good life, and he has the will to live it, and even if he fails he makes use of the means which his religion provides for his recovery."

Forming Souls in Likeness of Christ

For the teacher of religion, these words of the saintly Archbishop are both a consolation and a joy, for he can go about his sacred duty with the thought that his principal objective will be the forming of souls in the likeness of Christ, and not merely imparting facts, or cold truths that seem to be unrelated to life. And there is the joy too, that he is striving to bring the life and virtues of our Lord more appealingly into the lives of his pupils. Instructions in religion will be effective if we try to present the sacred truths accurately but in such a way that the hearts of the pupils will be moved and if we try to take the sacred doctrines and the moral teachings from their apparently cold shells.

In accomplishing this objective, there appears to be no better way than using the life of our Lord as a basis for the instruction in Christian doctrine and practice; taking His life as found in the Gospels according to chronological order and weaving into this the doctrines of our Faith and the moral teachings as they are mentioned or alluded to in the vivid scenes and circumstances of His life. Our Lord Himself becomes better known and hence loved. His teachings are more appeal-

ing and there is developed in the minds of the pupils the foundation for a more intimate and personal prayer-life.

Interest Aroused

Actually this method has proved to be a "natural" for the creating of interest in religion class, and of holding the attention of the pupils. So great was the interest aroused that time was not sufficient to treat in detail all that the pupils wanted to know. The personality of our Lord, what He said and did, His virtues, His humanness, His great love of souls, the stories he told, all seemed to make a deep impression upon their minds. It all adds up to knowing our Lord better, then loving Him more, and finally serving Him more faithfully.

Using the New Testament

In treating the Life of Christ as a basis for our religious instructions, it is well to use the New Testament itself. Each pupil ought to be expected to obtain one. In conjunction with the New Testament, and in order to help the pupils follow closely each step in the life of Christ, we gave them a list of the events and happenings in the life of our Lord chronologically arranged. This list also contained the Scripture references for each particular event from the four Gospels. In all, there were about two hundred separate items listed. This list, proved very helpful, for it provided a sort of "program" or outline in the day to day study of our Lord's life.

All the two hundred items were not treated because of the lack of sufficient time. Most of the time was devoted to the important events, miracles, and doctrines. Thus sufficient time was given, for example, to the Annunciation, Incarnation and Birth of Christ, the events that lead up to the rejection of Christ; the sacred passion and death of our Lord, the promise and institution of the Holy Eucharist, the outstanding miracles, the selection of the apostles, the establishment of His Church.

Introductory Matter

Before the actual study of our Lord's life began, we found it most helpful to give the pupils a general description of the Holy Land, its geography, topography, and a brief history of the Jewish people. Any-

thing that would help make the Gospel accounts more understandable ought to be used. It is better to explain about particulars at the time they occur in the study itself. Thus, the explanation needed for an understanding of who the Pharisees and Sadducees and Herodians were, was given at the time they were mentioned in class. Much information regarding these points can be obtained from the standard works.¹

The actual class treatment of the life of Christ went in somewhat this manner. Several pupils were assigned to read from the Gospels, about the event to be studied. If it was recorded in all four Gospels, then four pupils were assigned. If it was recorded in only one of the Gospels, then one pupil. Usually, it is well if the teacher reads over again at least one of the accounts, emphasizing the parts that bring out some hidden meaning.

Analysis Follows the Account

After the accounts have been read, there follows an analysis, an explanation of such points as who the persons are; a more particular description, if needed, of the places mentioned; an explanation of any particular custom or practice recorded; the meaning of particular words; the apparent silence so often indicated in the Gospels, and always the vast store of information that lies hidden between the lines.

The Samaritan Woman, an Example

For example, if the story of the Samaritan woman at the well of Jacob was the subject of the lesson, St. John's Gospel Chapter 4, verses 4 to 42 would be read. Then an explanation of who the Samaritans were, and why they were despised by the Jews. A description of the well of Jacob and the custom of the women of the village coming in the morning and evening to fetch water. How the Samaritan woman must have been held in contempt, since the Gospel mentions specifically that she came alone at noonday, a time when no one went to the well. Then a careful analysis of the conversation between our Lord and the woman, showing how He gradually elevated her mind from the idea of the daily drudgery of carrying natural water, to the idea of obtaining supernatural water of sanctifying grace which would rise up to life everlasting.

Also the technique our Lord used to gain her confidence and win her heart is brought out; how he delved into her hidden life and led her to the beginnings of faith in Him the Messiah; how she seems to have been the first to whom He proclaimed Himself the Messiah; then the first missionary, running back to the village of Sichar, forgetful of her water pot, to proclaim the good news; then the reaction of the townspeople who refused to believe the word of an outcast, but came out themselves to Jesus and were won over to Him so much that they (enemies) invited Him (a Jew) to stay with them. From this vivid and moving story, there is unfolded a deeper notion into the nature of sanctifying grace; repentance for sins; the virtues of

Christ—His sympathy and love of the sinner and His tenderness in dealing with them, His divine wisdom in reading the hidden thoughts of souls, His patience with the ignorant, His hunger and thirst, His utter zeal in seeking to accomplish the will of His heavenly Father.

Related Points

After the reading and analysis of the Gospel portion, it is well to tie in any point that may have come before or after. Thus, the word, *Samaritan*, will have greater meaning when it comes again, as in the story of the good samaritan, or when the Jews told our Lord that He had a devil and was a Samaritan; or when the ten lepers were cleansed, and only one returned to thank Him, and he was a Samaritan. Or again, it is well to refer back to something already treated if it ties in. Thus whenever the idea of water or thirst occurs in subsequent study, one could return to what our Lord said to the Samaritan woman "Give me to drink . . . 'Sir, give me this water that I may not thirst or come here to draw' "; or when He hung on the cross and said "I thirst" Such a procedure is helpful in making the life of our Lord a vibrant and living influence in the pupils' lives.

Whenever a doctrinal or moral point is reached in the study of our Lord's life, sufficient time is given in explaining it, using in this connection the New Testament and the Baltimore catechism. Thus in our example, the questions dealing with sanctifying grace could be covered; or those dealing with God's divine and infinite knowledge; or those about the spiritual works of mercy, the instructing of the ignorant, admonishing sinners; or those dealing with the propagation of the Faith and the duty of Christians in this matter.

Assignments

Many excellent work assignments can be devised to help the pupils to get the most from their study. A list of questions can be drawn up for each item covering the most important points. Usually we assigned these for night work, and the following day an oral or written "quiz" was given. Also, a sort of chart was kept during the study of our Lord's life indicating the virtues that were mentioned or alluded to, the occasions when they are indicated and their effects upon the people.

For example, we used the virtue of justice, when our Lord told the Pharisees who tried to entrap Him, "Render to Caesar the things that are Caesar's and to God the things that are God's"; the virtue of trust, when He told the story about the birds of the air being fed by His heavenly Father, and the lilies of the fields not spinning, etc.; the virtue of courage when He faced his enemies and answered their charges. In this manner the important and too often overlooked treatment of the virtues is woven into our Lord's life.

Humanity of Christ

We always strove to point out the great humanity of our Lord; that He was personally interested in souls;

(Continued on page 282)

¹John E. Steimuller and Mother Kathryn Sullivan, *Catholic Biblical Encyclopedia: New Testament* (Jos. F. Wagner, Inc., 1950), Pharisees, pp.506-7; Sadducees, p.565; Herodians, p.310.

KATHERINE MANSFIELD'S Narrative Art

LIKE AN ARTIST holding a delicate palette and using clear blue colors, Katherine Mansfield, short-story writer, painted a gallery of characters for posterity. Condensing the meaning of life within the compass of a brief episode and the space limits of the short-story, she produced exquisite art. With long sweeps of her brush, she painted intensity of physical vision, transformations in mental states and problems, leaving the interpretation to the reader.

Left New Zealand

Born in Wellington, New Zealand, Oct. 14, 1888, Kathleen Beauchamp, after studying in London, felt attracted to the intellectual freedom she found there. Cringing under the weight of narrowness and provincialism of her native Karori, near Wellington, she left New Zealand for the continent.

Her first book, "In a German Pension," interpreted with intolerance her convalescent experiences in Germany, 1911. The collection received immediate recognition, but her success suffered a setback in the unexpected bankruptcy of her publisher.

Plotless But Not Formless

Although no vestige of plot appeared in her stories, they were not formless but beautiful complete works of art.

It is as though we had looked for a moment into a transparent world, full of delicately wrought but apparently unrelated details, which turns out, in the end, to be a beautiful pattern carved out of a single crystal, for all these details reflected in the mind of an artist, take on a perfect form.

Shortly after the death of her brother, Chummie, in World War I, she left England for southern France. On his last furlough, they had discussed childhood recollections of New Zealand. The abhorrence which she once poured upon Karori disappeared like morning mist before the warm sun of her slumbering and nostalgic love. Realizing a "sacred debt" owed him, she promised to resurrect the dead past into a gleaming and triumphant pageant. In her journal she jotted down that dedication of herself to the refashioning of childhood reminiscences.

Now—now I want to write recollections of my own country. Yes, I want to write about my own country till I simply exhaust my store; not only

because it is a "sacred debt" that I owe to my country because my brother and I were born there, but also because in my thoughts I range with him over all the remembered places.

Beginning of Last Stage of Development

"Prelude" marked the beginning of the last stage of Katherine Mansfield's literary development. The tableau opened with the removal of the Beauchamp family, called the Burnells. Toward dusk the family carriage left, but a few of the children lingered for the next trip. Kezia, unmistakably identified as Katherine, and her sister Lottie would journey later. Meanwhile, they dined with neighbors.

But Kezia bit a big piece out of her bread and dripping, and then stood the piece up on her plate. With the bite out it made a dear little sort of grate. Pooh! She didn't care! A tear rolled down her cheek, but she wasn't crying. She couldn't have cried in front of those awful Samuel Josephs. She sat down with her head bent, and as the tear dripped slowly down, she caught it with a neat little whisk of her tongue and ate it before any of them had seen.

Excelled in Expressing Children's Reactions

The New Zealander excelled in expressing children's reactions, since youngsters are completely absorbed and imaginatively self-centered. As vivid as if she clicked a camera, was her picture of the beach hour.

... As for Lottie, she didn't follow at all. She liked to be left to go in her own way, please. And that way was to sit down at the edge of the water, her legs straight, her knees pressed together, and to make vague motions with her arms as if she expected to be wafted out to sea. But when a bigger wave than usual, an old whiskery one, came lolloping along in her direction, she scrambled to her feet with a face of horror and flew up the beach again.

Granma and the children, most attractive figures in "At the Bay," scintillated like a chiaroscuro on her canvas. The author's facility for selecting dominant details appeared when Alice, emerging from chrysalis to butterfly, "lunged in with a heavy black iron tray."

Responding more whole-heartedly to life than many writers, Katherine Mansfield penned in her Letters her reactions to childhood scenes.

It is so strange to bring the dead back to life again. There's my Grandmother, back in her chair with her pink knitting; there stalks my uncle over the grass; I feel as I write, "You are not dead, my darlings. All is remembered . . ." And then the place where it all happens; I tried to make "it as familiar to you as it is to me. You know the marigolds? You know those pools in the rocks?"

Sensitive Observation

Her picture of the morning's harbingers, in this story, heralded her sensitive observation of daily happenings.

The house dog comes out of his kennel dragging the heavy chain and kalop-kalops at the water standing cold in the iron pan. The house cat emerges from nowhere and bounds on to the kitchen window sill waiting for her spill of morning milk.

Through her setting, Miss Mansfield presented characters whose idiosyncracies were consistent with their predominant traits. Jonathan, poet compelled by fate to be a drone, for example, finished his morning swim. "He got to his feet and began to wade towards the shore, pressing his toes into the firm, wrinkled sand." Beryl Fairfield, thwarted by a Narcissus inhibition but anticipating the dawn of love, reflected on her image in the mirror. "Yes, my dear, there is no doubt about it, you really are a lovely little thing."

Fountain-Head of Vivid Impressions

Katherine Mansfield's crystal memory reverted to Karori, to Tinakori Road where as Kathleen Beauchamp she lived for ten years. "If England was to teach her *how* to write, New Zealand—Wellington, the Sounds, Karori—had given her what she was to write about." The fountain-head of her most vivid impressions lay in her childhood, whither she resorted as to a reservoir. A triumphant moment burst forth when she heard the remark of the printer who set up her copy, "My! but those kids are *real*!"

Had Three Backgrounds

Each of her narratives resembled an eddy spreading through the pools of her mind, before the waters lapsed into tranquility. Most of her scenes were laid in New Zealand, London, Germany, Paris, or the Riviera. "She has three backgrounds only: continental hotels, New Zealand upperclass society and a certain artistic set in London," said Malcolm Cowley.

These short stories revealed actors in miniature crises, faced with the need of untangling knotted problems. "The Garden Party," her second volume, showed that life is wonderful but disagreeable for the characters. The author painted her protagonists humble and lowly, as Ma Parker, Miss Brill, and Beryl's mother.

Established as Short Story Writer

The appearance of this collection in 1922, established Katherine Mansfield as the most remarkable short-story writer in England. Under her facile pen, Laura Sheridan

came forth as a thoughtless young girl, whose peace was shattered by a tragic note. Revelling in preparations for a garden party, she learned of the death of a young man in the damp hollow below her home. Her joy suddenly clouded, she became terrified and begged to defer the festivities. To mollify her, Mrs. Sheridan sent her with a basket of sandwiches to the bereaved family, living in a world psychologically and physically different.

By a trembling sentence, the author portrayed the bewildered Laura. "Isn't life," she stammered, "isn't life—" But what life was she could not explain."

The Key to "Bliss"

The key to "Bliss" lay in a pear tree, the color of the sky, and the garden beds, visible forms of emotional states of Bertha Young, dinner party hostess, whirling in a married woman's ecstatic paradise. This indescribable complex of detail and mood constituted the plot, suspense, and climax.

The window of the drawing-room opened onto a balcony overlooking the garden. At the far end, against the wall, there was a tall slender pear tree in fullest, richest bloom; it stood perfect, as though becalmed against the jade-green sky. Bertha couldn't help feeling, even from this distance, that it had not a single bud of a faded petal.

The literary gentleman in "Life of Ma Parker" attempted to extend his condolences to his charwoman, after Lennie's burial. Struggling to show sympathy to the bereaved grandmother, he failed lamentably, by drawing, "I hope the funeral was a—a—success."

But Ma Parker, angel of agony, was silent. "She bent her head and hobbled off to the kitchen, clasping the old fish-bag that held her cleaning things and an apron and a pair of felt shoes."

A Little Old Maiden Lady

Katherine Mansfield's gallery exhibited a little old maiden lady, in a whimsical sketch bearing her name. Miss Brill enjoyed watching people on Sunday mornings in the public gardens of Paris.

Miss Brill put up her hand and touched her fur. Dear little thing! It was nice to feel it again. She had taken it out of its box that afternoon, shaken out the mothpowder, given it a good brush, and rubbed the life back into the dim little eyes.

Within a few minutes, two lovers occupied her bench. The old lady heard the girl giggling and whispering, "It's her fu-fur which is so funny. . . . It's exactly like a fried whiting."

Felt Need of Inward Purification

By 1922, this spontaneous, vivid, and delicate artist was suffering from tuberculosis. To make herself worthy of being a writer, she felt convinced that she needed inward purification. Her husband, John Middleton Murry, who published her stories in one volume, 1937, wrote:

This peculiar quality of her work I can only describe as a kind of *purity*. It is as though the glass through which she looked upon life were crystal-clear. And this quality of her work corresponds to a quality in her life. . . . She seemed to adjust herself to life as a flower adjusts itself to the earth and to the sun. She suffered greatly, she delighted greatly; but her sufferings and her delight were never partial; they filled the whole of her.

Awareness of Beauty in Simplicity

With her characters, Miss Mansfield was trying to approach the exact truth—a truth of motion and of color. She selected for each fresco only the salient, the delineative in her most highly selective of arts. Several pages of her journal bear witness to her sensitive awareness of beauty in simplicity.

Very beautiful, O God! is a blue teapot with two white cups attending; a red apple among oranges addeth fire to flame—in the white book-cases the books fly up and down in scales of color, with pink and lilac notes recurring, until nothing remains but them, sounding over and over.

Rushing feverishly with Death, she realized she had

much to tell but little time left to write it. Her frequent allusions to goodness, purity, and truth are "More in keeping with the attitude of a nun than with the free and fearless pursuit of an artist who follows more attentively the dangerous implications of his own developing existence," Alyse Gregory commented. While at the institute of Fontainebleau, where Katherine Mansfield died Jan. 9, 1923, she admitted her inability to compose stories, without self contempt. "There is not one that I dare show to God."

Remains to Be Discovered

Miss Mansfield still remains to be discovered, as a collector of poignant emotions kept alive on her pages by their frail and iridescent colors.

The truth is in the minutes rather than the years, in the emotions not of a day but of a second; in the chill or the warmth of a sudden mood, in the tunes played on the mind by everything, by nothing at all.

Among contemporary short-story writers, she possessed that "genius for catching the exact meanings of the little touches of life."

Life of Christ: Basis of Instruction

(Continued from page 279)

that He was so approachable that he had the knack of attracting sincere souls to Himself; that He manifested human emotions, such as crying at the burial of the son of the widow of Naim, at the tomb of Lazarus, over the city of Jerusalem; that He felt the ingratitude of men, as in the story of the ungrateful lepers. So many wonderful opportunities to show the pupils our Lord's wonderful personality.

But always throughout the study of His Life, the point most emphasized and stressed—the point that makes clear what the essence of true holiness is—was our Lord's zeal in carrying out the will of His heavenly Father. So repeatedly do the Gospels mention the zeal of Christ in accomplishing the will of His heavenly Father, that the pupils will hardly ever be able to forget that, if they do what God wants, they will be saved.

Pupils Helped to Pray

The entire study of our Lord's life leads to an easy plan for helping the pupils to pray. Early in the week a portion of what has been studied would be selected. The pupils were to choose one phrase or one thing that was mentioned and that appealed to them. Thus, in the

story of the Samaritan woman, one might take the words "Give me to drink." Secondly, they were to think over carefully the meaning of those words and write a paragraph or two showing how they could really in some way apply those very words to themselves personally. Thus, "Give me to drink; I too am thirsty for the living waters that our Lord can give. This living water is sanctifying grace. If I have it, it will bring me to everlasting life." Finally, they were to compose a prayer based on the first two points. Thus, "Dear Lord, grant that I may always seek after Your living waters of grace." Later in the week this sort of meditation, based on some part of Our Lord's life and written out, was called for.

These are but a few suggestions that have been found to be helpful in the teaching of religion. Sometimes the criticism is raised that religious instruction in schools, does not motivate the children sufficiently to carry out in practice and in the exercise of virtue that which they learn. If this objection has any weight, perhaps the unfolding of religious truths and practices as they come from a study of our Lord's life would be an answer.

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BY SISTER M. EVARISTA, C.S.J.

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ADMINISTRATORS, Look to Your Psychology

PSYCHIATRISTS, SOCIAL WORKERS, those charged with the correction of youth, and even penal administrators stress the need for the rehabilitation of their charges. No longer do they rely entirely on punishment to bring about the desired mental attitude and, hence, the needed adjustment to society. They study the case and try to determine the reason for the maladjustment or the criminal tendencies. Having analyzed the situation and determined possible causes, they think of correction by *treatment* rather than by *punishment*.

Build up Self-Confidence

Even alcoholism is regarded now as a disease rather than a criminal addiction. The achievements of Alcoholics Anonymous are often near-miracles. And the whole idea of the system is to build up self-confidence in the victim and to motivate his efforts toward reform. He is made to feel that he is worth saving and that he alone will benefit by adhering to the rules; that others are eager only to help him help himself.

Big business works on this same principle that dissatisfaction with and maladjustment to one's environment is often due to causes rooted in that environment. Hence, executives try to remove the cause by improving the environment. Workers are not considered mere machines and the administrator as the "big boss" who throws the lever. Realizing that the good will of the workers is a powerful force in building and maintaining industrial efficiency, administrators go out of their way to obtain and hold this good will. They improve working conditions. They hold "gripe sessions" at which workers can air their grievances without rancor or fear of consequences. Employees are asked for suggestions and when feasible, these suggestions are used.

Group Discussions Lead to Prudent Decisions

Modern educational trends are in the same direction. From kindergarten through college, the child is the center of attention. Ideally, all school activities are student sponsored. Hence, we have socialized recitation, student publications, student-directed plays, student councils. At a convention or meeting at the school, students fill a number of posts, and usually surprisingly well. Teachers are urged to fraternize with students outside of class. During such informal sessions they become better acquainted as individuals, thus smoothing relations in class.

Hospitals are urged to be more community-minded.

Administrators are encouraged to heed the opinions of supervisors and nurses on the floor; to rule through a committee of doctors, nurses, and "key" men of the community. The contention is, and experience bears it out, that cooperative group discussion results in wiser and more prudent decisions than even a genius can make alone.

Yet, religious administrators when dealing with members of their own community more or less evade these trends. They are prone to set up a monarchical form of government leaning heavily on the vow of obedience to obtain the cooperation of the staff. In practice they seem to feel that it is their responsibility, and theirs only, to make decisions. Sharing this responsibility, they fear, would weaken or even destroy their authority.

Wise Administrators Spread Responsibility

True, on the vow of obedience perhaps even more than on the other two, rests the whole structure of the religious life. In the administrator is vested the responsibility and the power to make necessary decisions, and these decisions must be respected. But the wise administrator will so disseminate that responsibility that every member of the staff will share in it. Thus he will secure not only obedience but also good will, because obedience will be interior as well as exterior.

Nor does this shared responsibility tend to weaken authority. Rather, it strengthens it. Mutual discussion and cooperation make for understanding between workers and administrators. When workers are given an opportunity to know something of the administrator's problems, they are likely to work with, not against him. Any worker will put more heart into his job if he can feel that he is not contributing just hired labor but personal interest that is utilized by the management.

Instances Cited

Instances of actual situations will focus this point. A principal arrived at her mission. As she came upon the assembled community, she had smiles of satisfaction, appreciation and good will for all her efficient, loyal teachers. Then her glance came to one—the "black sheep" of the fold. Immediately her countenance registered strong displeasure and thereby she sounded the keynote of their relations all year. Later, Black Sheep was absent when the class schedule was completed and given out. On her return, the principal still avoided her

and another Sister gave her her schedule. Professional ethics? Wise psychology? Flagrant violation of both.

The principal was justified in her displeasure but not in her public exhibition of it. Because of pedagogical weaknesses, Black Sheep was not a prize package; nevertheless, the same obedience which assigned the efficient principal assigned Black Sheep. In all justice, therefore, the principal should have received her in a spirit of fraternal charity.

Triumvirate Made Decisions

In a certain high school the superior, the principal and the athletic coach made the decisions. Teachers who were not considered important were told nothing. From the students they learned of assemblies, shortened class periods, when grades would be released, the dates of vacation, and the other extra-curricular incidents that schools are heir to. Only twice during the school year was a meeting of all the teachers held. Then the principal made a few announcements, asked the coach for suggestions, and adjourned the meeting.

It is no wonder that under such management the lesser teachers had no school interest outside their own classrooms. Since all activities were under the direction of the superior and the principal, other teachers took the attitude that it was not their show and they were not obliged to attend.

Regular Faculty Meetings Foster Unity and Loyalty

Regular faculty meetings at which there is an exchange of ideas and every teacher is encouraged to offer suggestions or criticism are a strong bond of charity and efficiency. Naturally, not all contributions will be helpful or workable. Again, there is likely to be at least one who, at odds with life, has no constructive criticism to offer. Nevertheless, friendly give and take engenders unity and loyalty and should be encouraged. Weak teachers take heart when they learn that strong ones, too, have difficulties and often they learn devices and technique from these meetings.

Teacher-teacher relations are reflected in teacher-student, teacher-patron relations. If teachers have the attitude that they only work there, and are not part of the personnel, their contracts with students will lack the friendly warmth so necessary for smooth relations.

Young people are quick to spot who is on the faculty and are prone to go with the winning side. This condition creates disciplinary problems. Teachers who are "nobody" unconsciously build up an inferiority complex. Often their inhibitory reticence is interpreted as aloofness or even haughtiness.

Cooperation in Community Life

A cooperative system should prevail in community life, also. The common life of which we hear much is not violated only by one Religious having more material possessions than another. A more subtle violation is psychological. Is there in the group one who does not fit into the family circle? Everyone criticizes her but has anyone ever tried to find the cause of her maladjust-

ment? Possibly her eccentricity is rooted in her nature, but why not ask her to join in a game at recreation, to help plan the senior party, to accompany the superior or the principal to town, or to make the salad for the feast day dinner?

Just as teachers should be informed on school events, so should members of the household be informed of current events within the family. A Sister comes in from school or Sunday Mass and finds in progress preparations for a festive occasion. Later she learns the reason for all this flurry when nuns from a neighboring mission arrive. She had been told nothing of the coming festivity. Can she reasonably be expected to be enthusiastic about entertaining or helping with the work?

Again, the day for recollection is at hand. Instead of the usual silence there is talking. The house hums with busy expectation. Eventually the secret is out: a Sister's relatives arrive to spend the day. Next Sunday a Sister not "in the know" engages a group of students to come to the school to work on decorations for the junior-senior banquet. But she is informed that she can not work with them because the community will be observing recollection day.

Administration by a Clique

A community administered by a clique is not a happy one. To be sure, not every wish and whim of the members can be gratified; but failure to inform them of changes of schedule or other minor events which affect them is unjust and therefore unwise. The superior should announce events publicly either orally when all are present or by means of a bulletin board.

General superiors, too, should look to their psychology. The professional as well as the spiritual development of the community rests largely with the superior. It is her judgment which determines the launching of the proposed project, the venture into new fields. Every Religious should be imbued with the fact that the community must expand and grow if it is to continue in existence. To this end she should direct both prayer and sacrifice.

Expansion Beyond Numerical Strength

It is poor wisdom, however, if a community expands beyond its numerical and professional strength. To send out Religious down to the last available one, keeping none on reserve for emergencies is shortsightedness. It cripples the work of the community because the emergency is likely to be met by sending some one unsuited for the task. Depleting staffs releases workers for other places but is likely to be false thrift. Most staffs are barely adequate for the required work. Curtailing teachers means curtailing courses and if we do not give students what they want, the public school will. The bromide, "hire laymen" is beside the mark. Laymen are often neither available nor suitable, and pastors are loathe to pay them.

Sometimes, too, reverend mother forgets her basic role of mother and acts as if her chief and almost sole duty were to administer business and public relations.

She must represent the community at this, that, or the other function; she must confer with the architect, the landscape gardener, the plumber; she must visit with the foreign bishop who is in the house.

First Duty to Her Charges

Yet a mother's first duty is to her children. She must find time to be interested in their projects, to rejoice in their achievements, to listen to their troubles, even those of their own making. If she would discharge her office conscientiously, the mother superior must strive earnestly for these same ideals. It is her grave obligation to so arrange and delegate her duties that she will have time for *all* the Sisters. She will remember, too, that she is governing a community made up of types of human nature each with her varying shades of good and bad. She needs to be a combination Solomon and Job.

Emotional Ills as Serious as Physical

Ideals are one thing; practice is another. Sister Malcontenta, in all humility and sincerity, after long and prayerful deliberation writes in for a redress of grievances. At the time reverend mother has reservations for a trip, two or three other matters crowd the horizon of her immediate attention, and Sister Malcontenta is always in hot water anyway. So, without thought of the effect such a move will have on the Sister's reputation or self-respect, mother suggests that she see a psychiatrist. And, when crowded for time, she can always dismiss the case with the good old alibi, "There's no one to take your place." Yet emotional ills can be just as serious as physical ones and just as worthy of treatment.

What about recognition of *all* the Sisters' talents? The general superior chides a Sister for her pedagogical deficiencies. Yet during her entire administration, though she twice visited the school where the Sister taught, she never once called at Sister's classroom.

An outstanding Catholic university was considering

introducing a new department of study. The president asked a certain Sister to serve on a committee which would discuss curriculum and procedures. Expecting happy cooperation and commendation, she took the letter to her superior. The latter cast it aside with "What's that? One of our Sisters was asked to be on the faculty of that same university, but she preferred to work for the community."

Without Any Comment

A Religious submitted a manuscript at a writers conference. Critics pronounced it good and urged her "by all means have it published." "When she submitted it to the general superior, the latter kept it without comment for four months. Then, just before sailing for Europe, she mailed it back with the order, "Drop it." She deemed it unsuitable for publication but did not specify in what respect she disagreed with the critics.

Mailing a curt veto is much simpler than a friendly discussion of the pros and cons and a face to face statement of objection. Superiors' indifference to subjects' reasonable ambitions is an effective damper of enthusiasm and fertile ground for discontent and maladjustment.

Look to Your Psychology

So, administrators—and we are all that in one sense or another—look to your psychology. Be ready to speak the word of praise or encouragement. Face squarely the problems that confront you and honestly seek a solution. To let them slide in the hope that they will right themselves, or because you deem the party involved unimportant, is evading duty. Admittedly, some are incurable. But that fact does not excuse you from applying such remedies as you have at hand. No place else is it more important than in religion to win friends (and bind them with the steel of sincerity) and influence (not drive) people. The admonition to look to your psychology is but an interpretation of St. Paul's advice to be "all things to all men."

Teaching Catechism Important

(Continued from page 270)

vanced high school or college caliber. These advanced textbooks give a fuller presentation and consequently a better understanding of doctrine to the adult mind. This persevering study of a more advanced text as background for her own teaching activities will give

her a treasury of reserve knowledge that will make her proficient in fitting religious truth to the mental capacity of young minds. We must know a great deal more than we have to teach before we can present the profound truths of the catechism effectively.

Making Children

CONSCIOUS OF THEIR VOCATION

ONE OF THE FRUITS of Catholic education ought to be an understanding by each individual that his soul has been created for a specific purpose. Humanly speaking, one aid to achieve his sanctification, so as to accomplish that purpose, is the vocation he decides to follow. Each individual has a responsibility to discover his vocation.

These Preparations a Help

From early years the child must be impressed with the fact that he will face this responsibility and should be taught to pray earnestly every day, perhaps to say three Hail Marys, that as he grows older he will know what God wants him to be and will be it as well as he is able. Gradually the child should be made aware that, if he prays, and if he does his little tasks well, God will let the everyday happenings of his life serve as a kind of actual grace leading to the gradual unfolding of His plan. Especially will these preparations be a help, if his vocation is a religious one.

Father Delaunay has defined a vocation as a "responsiveness to actual grace which floods the mind with light, shows it the beauty of the religious state and strengthens the will to make the sacrifices required for the attainment of the end."¹ Hence, once the child has been trained to pray for grace and to recognize actual grace in his life, the important task for the teacher is then twofold: (1) to be the kind of Religious who will show forth "the beauty of the religious state," and (2) to mold the child's will. Let us consider this second point first.

Teacher's Attitude and Methods Mold Character

Vocation, after all, implies, besides God's grace and physical fitness, the three elements: right intention, strengthening of the will, and facility in sacrifice. The teacher is a builder. She manipulates the child's instincts, feelings, and emotions, imagination, memory, intelligence, and will. The subjects she teaches add to his knowledge; her attitude and the methods she uses mold his character. Day after day in the classroom, by means of adequate material, intelligent guidance, and divine

grace she contributes to his development of a Christian character.

Sometimes, however, the teacher appears satisfied with the child's outward conformity, thus neglecting her major opportunity, the training of his will. The will is the force that determines action. Its decision directs conduct, and conduct fashions character. The will is an inward drive. But its choice can be influenced by motives, by some idea the child has of a good to be accomplished, of something useful to be gained or something pleasurable to be enjoyed. The good may be something that is apparent to the senses only or it may be an abstract concept. Age and education play a major role in determining the kind of motives that influence conduct.

Influencing Motives

"Give me a kiss," said Sister C. to the three-year old. She received a prompt but emphatic, "No." "I'll give you a cake," said Sister. Immediately the little lady leaned forward to give the kiss and get the cake.

The motive that influenced her conduct was something in the realm of sense; yet it produced the desired action. At three or five or six, abstract ideas have little power to determine action. Young children are motivated by a cake, a kiss, a star, or pleasing mother, or pleasing someone they love.

Children in school study lessons, finish tasks, keep silence, control their temper, say their prayers, run errands, forgive an injury, play ball. All these actions mold their character in one way or another as they spring from certain principles. The teacher suggests the motives, and when the child understands and appreciates their value, they act as a standard for his conduct and become his permanent possession.

Natural and Supernatural Motives

The intention that motivates his conduct is the molding force of his character. It varies and changes according to the type of education the child receives. It may be elevated from natural motives that are good, such as seeking the good opinion of others, to the supernatural level of desiring to imitate Christ, to please God, to

¹Rev. John B. Delaunay, *The Religious Teacher and the Work of Vocation*.

gain grace, to save souls, to glorify God. One objective of education should certainly be to supplant less worthy motives by more worthy ones as the springs of action. A youth thus trained will then desire to embrace that state of life which offers the best fulfillment of his highest motives. His ideal of goodness will come from a Christian philosophy of life.

Power of Influence from Three Sources

After the grace of God and the parents' influence, the teacher's own example is the greatest force in molding the child's character. Her power in influencing his choice comes from three sources:

1. She must have a clear picture of the kind of character she wishes to mold. Our Holy Father, Pius XI, places the type before her "to teach the child what he must do and what he must be in order to attain the sublime purpose for which he was created."² Doctor Shields states her aim in these words, "to change a child of flesh into a child of God."³ Doctor George Johnson is more specific, "to teach the child to learn to live as Christ lived. He was a good citizen, a good neighbor; He was kind, thoughtful, obedient, and forgiving."⁴

This is the proved type of character that the teacher is to form. For this she needs a bold and courageous spirit born out of the conviction that her work is tremendously important because of its effects upon the child and society. It is bound up with his happiness here and his eternal destiny.

Affective Life Develops by Self-Activity

2. She must have an enthusiasm for her work that will enkindle a love and appreciation for the virtues she desires to develop. We "learn by doing" is as true of the acts of the emotional life as it is of the acts of the intellectual life. Children make progress in knowledge and we measure it twice a year. But the effect of education should show itself in the difference made in the heart as well as in the mind. Who ever stops to think about the progress made in the emotional life? Yet conduct is determined more by feelings than by knowledge. How do children feel about saying their prayers? Do we guide them to love to say them? Do we point out the joy and sweetness of God's presence as they experience it when they are in the state of grace? Children frequently experience His love. Do we sow any "seeds of contemplation"? How do they feel about Jesus in the Blessed Sacrament? Do their hearts burn as they kneel in reverence before the tabernacle? Do we guide them to listen and long for His message to them? Do we enkindle the sparks? How do they feel about recognizing God's will in the events of life? About asking the help of the Blessed Mother? Children's affective life develops through self-activity as does any other native ability.

The Glow and Warmth of Understanding Heart

The glow and warmth of the understanding heart of the teacher sets the children's hearts on fire. Dr. Johnson said; "We need teachers with sympathetic and patient hearts. It is in the spirit of love and helpfulness that Christ would have us enter the classroom."⁵ Patience with their dullness, appreciation for their efforts, joy in their success, guidance in their doubts, faith in their goodness, meeting their needs in every circumstance—these are ways in which the teacher helps them to choose a vocation. This attitude of the teacher is a kind of actual grace which floods their minds with light and shows them the beauty of the religious life and strengthens their will to make the sacrifice that is necessary.

Finally, the teacher can make the children conscious of choosing a vocation by appreciating her contribution as molder of character. There is a story told of a man doing penance for his King and his God. He captures a fortress that defends a certain town. He has neither food nor money. All that he wants is powder that he might resist the enemy. So in our classrooms, each one of us holds a fort for Christ which may save the town. The ideals that the teacher instills and the supernatural motives she enkindles are her powder. With these she resists the enemy. Every little child that she molds is a stronghold. He is a corner of the Kingdom she holds for Christ. Each year he grows stronger and better prepared to see further into the importance of God's plan, not by articulate sounds, but Christ's ideas become his ideas by actual grace. Considering these opportunities, we should be inspired to put ourselves into our work, to wear ourselves out in teaching, to sustain ourselves with the thought that Christ will consider as done to Himself whatever we do to the least of these.

The teacher is the builder. Her instruction and attitude provide the ideas upon which the decision of the will depends. The poem *Education* by Arthur Guiterman is a powerful illustration of the strength of the example of the teacher. Seek it in your library and re-read it.

Summing Up

In summing up the teacher can make the child conscious of choosing a vocation by:

1. Inculcating a habit of prayer as a preparation for choosing a vocation.
2. Instilling the highest motives as the influence of his conduct.
3. Realizing clearly the type of character she wishes to form.
4. Appreciating her own importance in building correct attitudes towards the religious life.
5. Being a model worthy of the child's imitation.

²Pope Pius XI, *The Christian Education of Youth*.

³Thomas Edward Shields, *The Philosophy of Education*.

⁴Rt. Rev. Msgr. George Johnson, *Guiding Growth in Christian Social Living*.

⁵Ibid.

Two Basic LIVING PATTERNS

THE complete citizen is correctly adjusted in three societies: the family, the Church, and the State. If he is prepared to live purposefully in the first two groups, the duties of his third social environment are simply a practical application of his already learned attitudes toward equals and toward authority. To show how the home and school cooperate in training American citizens, I am going to offer the simple, comforting truth that "a good Catholic is a good citizen."

A Means to Use

Of the many means which Catholic training has at its disposal to achieve the goals of future citizen training, I have selected the liturgy. Through the liturgy we come to feel with the Church, to think as the Church thinks, to act as the Church would have us act, and thus become one with Christ. In other words, we keep a good Catholic good by keeping him in a Catholic atmosphere created by liturgical living.

In the teaching of the liturgy many opportunities present themselves in correlation with art. We have used and are using these means in the classroom, but they can have much more influence if they are arranged to be carried over into the home. An invigorating breath of Catholic atmosphere can be injected into the home during the various seasons of the Church year.

The Advent Wreath and Similar Projects

For instance, during Advent there is the Advent wreath with its four large candles representing the four weeks of that penitential season. This very practice was explained to a group of high school girls with excellent results. They eagerly carried into their homes a suggestion that helped to make their surroundings provocative of Catholic sentiments during Advent. The little empty manger, that very often finds its way into the school-room to be bedded with clean straw representing the sacrifices and prayers, could be very easily carried over to the home. There it would be a reminder to each member of the family that Advent is the time of spiritual preparation for Christmas. Thus the teacher of religion through her pupils would certainly be working towards a strong Catholic home life, and we are well aware that a nation depends upon a strong healthy family life for its existence. Similar projects can easily be worked out for all the seasons of the ecclesiastical year.

Various Posters

Not only the liturgical seasons, but each month with its specific devotion lends itself as a means to help one who trains future citizens. During October, a poster with the slogan "The Family That Prays Together, Stays Together," encircled by the beads of the rosary, and hanging in some place of honor in the home, would be the pride of any student to claim as his work. By means of posters, too, the pupils can remind those at home of the plea of the Holy Souls in November, and the promises of the Sacred Heart in June, the month dedicated to that Heart. No matter how crude or how lacking in artistic appeal, the message will be carried across because it is the pupil's work. A poster with a simple morning offering, such as "Sweet Jesus, this day is for You; please bless all I think, say, or do," will soon find an outstanding spot in the home, even if that is just below the mirror.

Certain feast days can also be used to inject Catholicity into the home. The feast of the Finding of the Holy Cross and the Feast of the Exaltation of the Holy Cross are opportune days on which to aim at reinstating the sign of our Redemption in its place of honor in the home. Holy Week would be the time to teach the efficacy of holy water and blessed palm. Analyzing the prayers of the blessing of these sacramentals, would surely awaken an appreciation of these almost forgotten means of grace in the homes of today.

Catholic reading must be not only suggested but encouraged in the home. I know of more than one teacher who gives her pupils weekly assignments from *Our Sunday Visitor* or the *Denver Register*, principally that these Catholic papers will find their way into the home. Other teachers have their pupils report on Catholic programs to which they have listened on the radio, as an exercise in correct speech.

Home Parish is Emphasized

The home can be strengthened indeed by the calibre of Catholic atmosphere that pupils can help to create in it with what they learn in school. Now, trying to bring the liturgy, which is the life of the Church, into the home, naturally emphasizes the home parish. It is through the home parish that the kingdom of God directly provides for the spiritual needs of each member of the parish of which the pastor is the central figure.

What is the relationship between parish life and training for citizenship? While I should certainly not try to prove that the hierarchy of the Church is modeled after a democracy, nevertheless I suggest that the relationship between the governing and the governed in the Church should be as democratic as was Christ. I shall devote what follows to priest-children-relationship to illustrate my point.

Priest-Children-Relationship

From experience and observation, I have come to the conclusion that the priest-children-relationship is in some places at a very low ebb. One principal admitted that it was her firm conviction that a goodly number of the pupils of a certain school would not know the pastor if they would meet him outside the parish precincts. Now, is there anything the teacher can do to create a family and a grateful mental attitude in the child—an attitude that will carry over into adult life and thus into the parish? Can we create contacts between the parish priests and our pupils? Maybe *we* are at fault. Do we, as teachers, by our attitude always encourage the priest's visits to school? Let the contact be made by the pupils sometimes. Let the pupils write an invitation to the pastor to be present at a class panel, or at a debate. Have the pupils ask the pastor or the assistant to address an assembly or to be present at any one of the class exercises.

A Source of Guidance

In the instructions, especially on the sacraments and Holy Mass, emphasis should be placed on the indispensable role of the priest. We should lead pupils to realize that the power of the priest by far surpasses that of the angels and even of our Blessed Lady as far as the sacraments are concerned. St. Francis said he would greet the priest before he would greet an angel should he meet with both together. Do we train our pupils to greet priests, no matter whether they know them or not, wherever they meet them?

Consider the much emphasized subject of guidance.

But where is the best place to obtain personal guidance, if not in the tribunal of penance? We should instruct our pupils that the confessional is not only a place to receive absolution, but also the best place to receive light, encouragement, and advice. Are we altogether blameless by not training our pupils to look upon the priest as a physician of souls, as a guide, as another Christ? In this respect we have splendid opportunities to guide the children in making personal contacts with the parish priests.

Individual Letters of Thanks

Is there anything we can do to draw the pupils' attention to the pastor's efforts? A class project on having pupils write individual letters of thanks, telling the pastor what they like about the school since it was renovated, or painted, or cleaned in any way. The same holds after a picnic or a treat or any other favor was shown. In later life, who knows, perhaps the remembrance of the letter written as a child will be the beginning of a friendly and grateful relationship with the pastor.

At the beginning of vacation, when stressing the Sunday Mass obligation, one pastor told his parishioners that he would be happy to receive a card from them, telling of their whereabouts. We can tell our pupils what it means to have the home blessed, and we ought to encourage them to invite the priest for that purpose especially.

More Naturally Assumes Duties of Citizen

All these simple suggestions form part of two basic living patterns that are essential to a democratic way of life: living in the family and living in a spiritual atmosphere, the Church. With a background of loyalty to a home group and with a healthy attitude toward authority, especially as typified in a filial pupil-priest-relationship, the pupil slips more easily and more naturally into assuming his duties as a citizen. We ought not to neglect these distinct, detailed, and definite means to train future citizens of a democracy.

New York Appoints Superintendent

NEW YORK, Dec. 15—His Eminence, Francis Cardinal Spellman, Archbishop of New York, formally announced the appointment of the Rev. John Paul Haverty as superintendent of Catholic schools of the archdiocese. The latter succeeds the Very Rev. Msgr. John J. Voight who was named secretary to His Eminence for education.

Father Haverty, appointed associate superintendent in 1945, has been affiliated with the superintendent's office since 1939. He will have as associate the Rev. Raymond P. Rigney who has been an assistant superintendent since 1945.

After training for the priesthood in Cathedral College Preparatory, New York, which he entered in 1928, and Cathedral College and St. Joseph's Seminary, Yonkers, N. Y., he continued to pursue studies in the educational

field while assistant pastor of the churches of St. John and the Holy Family.

The new reverend superintendent's experience and interest in education traces as far back as his seminary days when he was teacher of health education in the summer extensions program of New York City's public school system. In 1947, Fordham University conferred on him a master of science in education degree. Meanwhile for the years, 1945-1947, he had also taken courses in curriculum and school administration at Teachers College, Columbia University.

Father Haverty is the co-editor of a review of Catholic education in the United States entitled *These Young Lives*, published by W. H. Sadlier, Inc., in 1950. He holds memberships in several associations and is a board director of three of them.

Teacher to Teacher—In Brief

WHEN WINTER COMES . . .

By Miss Josephine Treuscher, 3012 Echodale Avenue, Baltimore 14, Md.

January

THE ANGELS RETURNED. They were inquisitive about the presents I received for Christmas, probably thinking switches and coal would have been appropriate. I had no reason to ask about theirs. They brought everything with them. Walking bears toddled up the aisles, motor cars complete with spring engines and whining sirens echoed from the back of the room.

. . . in the Middle of Arithmetic

Each little girl edged a big doll into the seat with her. The blank blue eyes in a china face disconcerted me. The fact that they had to be fed and changed distressed everybody. I found it difficult to remain calm when Olivia's doll bellowed "Ma-Ma" in the middle of the arithmetic lesson.

Ninety percent of the boys were Hopalong Cassidys who were bowed beneath the weight of a six shooter on each hip. Silent shooting duels shattered the air. The bodies of the "you-got-me-guys" slumped lifelessly in the desks. Traces of a western twang vibrated in class discussions. The masculine set seemed to be afflicted with a partial paralysis of the mouth—using only one side when speaking. Long, stealthy strides carried them up and down the corridors.

Combination Baby-Sitter and Sheriff

I became a combination baby-sitter and sheriff. When I was not tying a doll's shoelace I was pacing off two disgruntled hombres. The new toys were forgotten with the advent of inkwells. I will say nothing about them. Nothing will I say.

Charles is a more interesting topic for discussion. He has a persecution complex. He thinks everybody is ready to pounce on him, that the buttons deliberately fall off his clothes, and that his mother cruelly premeditates the spreading of detestable mayonnaise on his sandwiches. All his earthly possessions are guarded with a distrustful eye.

One day I happened to be looking through his inkwell hole when I noticed his lunch stuffed secretly in the back of his desk. I reminded him that one had to place one's lunch in the closet when one hung up one's coat.

With a Cautious Look

His scalp slid forward to his eyebrows and then

snapped back: with a cautious look he peered to the left and right. "I can't put my lunch in the cupboard," he whispered in Peter Lorre fashion.

I laid down the law again—tapping my index finger on the desk to add authority. He was being hedged in; and shifted from foot to foot. Perspiration was about to break out on his forehead.

"Last — year—," he faltered, with a quick glance over each shoulder, "I put my lunch in the closet and when I got it . . . somebody . . . had . . . stepped . . . on . . . my . . . cup-cake."

Supervisor on the Premises

Early Monday morning I received an anonymous note saying the supervisor was on the premises. I held the slip in my hand and wondered what one does now. The woodwork perhaps should be dusted and William could stand a hair-combing. The little ones sensing the crisis, hopped all around me while I distractedly hissed a few "sh's."

I gave them an accelerated course in the dogmas of Emily Post and waited. By the afternoon no one had bolted through my door but I had heard (joylessly) that her visit would be extended over several days. Her presence seethed about the school like an ominous vapor.

Nothing More Inopportune

Another note came to say that she would be present for dismissal. Nothing could be more inopportune. People are accidentally slammed on the head by metal lunch boxes, ties jam zippers, and hats disappear mysteriously. In the midst of the riotous confusion I offered as a reminder: "Please be quiet or we'll all be looking for jobs in the morning."

Usually I say these things for my own amusement, but this time even they laughed out loud. Finally everyone had on the right leggings. Practically breaking with suppressed laughter they tip-toed down the hall in exaggerated fashion. I pretended their behavior was entirely normal and the supervisor smiled from a seven-foot height.

I Felt the Strength of Authority

After the success of this episode I began to walk a little bit straighter and to hold my head a little bit higher. At recess I felt the strength of authority in my backbone. Feeling remarkably tall and amazingly regal, I placed my hands behind my back and held my head rigidly so that slight folds in the neck were produced. A simple nod pulled the little puppets to attention or bent them to drink from the fountain. In such a moment of power, Kathleen approached and soon left me to choke on the

realization that I, like all women, am a snare and a delusion.

"Miss Todd, you ought to be a cow-girl when you grow up."

And I have prayed for the dignity that becomes a teacher.

So January came with gray days promising snow. Winds blew hard against the bare black trees and through the clothes of little children. The demand for tissues hit an all time high during January.

ART OF STUDYING

By Brother Basil, F.S.C., Hanson Memorial School, Franklin, Louisiana

Study and Personality

THE ESSENTIAL life-duty of a man is to become a complete man. Every life experience, whether physical, intellectual, moral, economic, domestic or political, is a means of discovering, awakening, and maturing the multiple and rich potentialities implanted in man by Divine Providence that he may thus attain to his natural and supernatural destiny. Study should be considered as one of the most powerful means of actualizing the multiple resources of human nature.

Any student who takes this vital personal development as the fundamental aim of his endeavours will be inspired, guided, and supported in the conquest of truth, and of any other private aims he may have in view.

General Condition for Efficient Study

Efficient study presupposes mental and physical ability. Evidently any person whose mind, eyes, ears, or any other faculty does not function properly is not qualified to be a professional student. Efficient study is fostered also by the physical surroundings of the place of study, room temperature, serviceable desk or table, etc. It is also of importance that the student be provided with the tools required for his work: pen, pencils, ruler, paper, books, dictionaries, reference books, etc. Thus he will feel free and alert.

We realize also that no efficient work can be achieved unless the student has already laid the intellectual foundations on which he intends to build.

Attitudes

Study is active and strenuous work which implies the guided activity of the human faculties. Such an activity demands both exterior and interior silence, order, discipline, and recollection. Then under the propulsion and guidance of a self-controlled soul, the intellect, the imagination, the memory, the emotions, and the physical powers pool their activities for the conquest of truth, the actualizing of all the gifts inherent in human personality, and the production of the man with high human values.

Guided or Class-Room Study

The student inspired by the right attitudes, who relies on a solid preparation, and intends to work as best he can, will not fail to derive great profit from the instructions of a worthy mentor.

He will show his interest in the coming lesson by reading in advance the corresponding sections of his textbook. He will likewise develop the art of intelligent and interested listening and note-taking. He will react to the doctrines exposed during the lesson and review critically whatever he has learned.

Private Study

It is important that the student finds in his home an atmosphere fit for serious work; he must endeavor to create a sanctuary where his soul may imbibe and assimilate the fruits of learning culled in the classroom. Besides the special tools he may need, he must feel the warm encouragement of his parents and friends. He should consider any assigned home-work not as an imposed and painful task, but as a means of penetrating the substantial intellectual food supplied by the teacher or the textbook as a means of deeper research. Whenever a problem looms up in his mind, he should be ready to press hard towards its solution through personal labor, investigation, or consultation.

Thus the true student will develop skill and a habit of study which will last as long as life, and move him to keep abreast of scientific, literary, and aesthetic advances. Such a student will never graduate with the modern implication of suspending progress towards development and expansion.

THE PICNIC—A Story to Retell

By Sister M. St. Francis, S.S.J., 55 Greig Street, Rochester, N. Y.

ONE EVENING, Peter and some of the other apostles were on the shore of the sea. It was after Easter Sunday. The apostles had already seen our Lord after He arose from the dead. They were very happy to know their friend Jesus was alive and well again, and more beautiful than ever, John thought.

Peter said, "I'm going fishing."

So the others said, "We'll go, too."

There was Thomas and Nathanael and James and John and two others. They walked down the shore to the boat, got aboard, and pushed off.

They Caught No Fish

They rowed out into the deep part of the lake, but they didn't catch any fish. They kept on rowing around in places where they thought the fish might be swimming, and they dragged their nets along, but no fish did they catch.

It kept getting darker and darker. Then the moon came up, a big, round, yellow moon. Around midnight,

John was getting sleepy. He had all he could do to keep his eyes open and go on pulling his oar, or letting down the net and pulling it up again.

He Kept Thinking of Jesus

He kept looking at the bright moonlight on the water, for the moon was high now. He kept thinking about Jesus, and about how wonderful it had been to see Him again, all well and strong and handsome, after having stood under that cross, watching Him die. When he thought about Jesus, he did not want to go to sleep. He could have gone on thinking about Jesus forever. He thought of the Last Supper, when Jesus had let him put his head right down on His heart, as if he had been a little boy.

So it went on all night. They kept on rowing around, letting down the net and pulling it in again, but never any fish.

The moon went down. The water began to look silvery and the clouds in the East slowly turned pale, and then all red and gold. The sun was coming up. It was morning of a new day.

They were all pretty sleepy by this time. As it grew light, they heard someone call from the shore. There was a man standing there.

"Caught Any Fish?"

"Well, lads," he called, "have you caught any fish to eat with your bread?"

"No," they shouted.

It was Jesus who called, but He was quite a distance off, and they were sleepy-eyed. They did not know Him.

He called again. "Put down the net on the right side of the boat, and you'll have a catch."

Trouble With the Net

So they put down the net as He said to, and when they tried to pull it up again, they could not raise it, because it had so many great big fish in it. They were all strong men and used to pulling in nets full of fish, but they could not budge this net.

Then John knew that it was Jesus. He was the first to think of Him, because he'd been thinking of Jesus all night long. He could never stop thinking about Jesus.

It's Our Lord!

John said to Peter, "It's our Lord!"

When Peter heard that, he did not wait a second. He hauled his clothes together and dove into the sea. He did not care about the fish he had been looking for all night. He started to swim for shore, to get close to Jesus as soon as he could, and look at Him, and listen to Him. (Jesus loves it when we forget about everything else and run to meet Him.)

They Found a Fire Burning

The others rowed the boat to shore, dragging the net full of fishes behind them. When they reached the shore,

they found a charcoal fire burning away and some fish cooking over it with some bread toasting.

Then Jesus said to them, "Bring me some of the fish you've just caught." Jesus knew how fishermen love to eat the fish they have caught. If you have ever caught a fish, you know what fun it is to eat your own fish. Wasn't Jesus nice to think of that?

So Peter went aboard and pulled the net up to the shore. They counted the fish and there were a hundred and fifty-three big ones. And with all those huge fishes, the net had not broken.

"Come and Have Breakfast"

Then Jesus said, "Come and have breakfast."

They all wanted to say, "Aren't you our friend, Jesus?" But nobody dared. So Jesus waited on them and handed them bread and fish just the way your mother takes care of you. This was the third time that Jesus had appeared to the apostles after coming back to life. Wasn't it good of Jesus to give them a picnic on the shore?

WHAT COURTS SAY on Church and Public School Relationships

By Urban H. Fleege, Ph.D., Staff Associate,
National Catholic Educational Association,
Washington 5, D. C.

IN A LITTLE BOOK entitled *The Yearbook of School Law 1953* by Lee O. Garber, E. G. Bolmeier, professor of education at Duke University, presents an excellent overview of how the courts have ruled with reference to the teaching of religion in the public schools. It is interesting to note that virtually every state has a provision in its constitution prohibiting the appropriation of public-school funds for religious purposes. Nevertheless, numerous statutory provisions permit expenditures of public funds which—even though not construed to benefit sectarian schools—do benefit the pupils of such schools.

Transportation of Pupils at Public Expense

Transportation of pupils to and from parochial schools at public expense and the distribution of state-purchased textbooks to parochial pupils exemplify the practices of indirect benefit which are most frequently challenged on the basis of constitutionality.

Transportation furnished to parochial schools: To date the courts have handed down decisions in at least a dozen cases in which the constitutionality of providing transportation of parochial pupils at public expense has been the main issue.

There is no clear cut pattern as far as state court rulings are concerned: some have ruled that the provision of transportation to parochial school pupils is legal; others have ruled it is illegal. The only case of this type which has reached the U. S. Supreme Court was decided five to four upholding the constitutionality of providing

transportation of parochial school children at public expense.

Free Textbooks

Distribution of *free textbooks*: Almost four times as many states provide free transportation as provide free textbooks.

The majority of court decisions have upheld the constitutionality of providing free textbooks to parochial school children. The only case presented to the U. S. Supreme Court was decided in favor of providing free textbooks, since "the books furnished for parochial schools were granted not to the schools themselves but only to or for the use of the children . . ."

In a court case in Mississippi in 1941 the court ruled "If the pupil may fulfill its duty to the state by attending a parochial school it is difficult to see why the state may not fulfill its duty to the pupil by encouraging it by all suitable means. The state is under duty to ignore the child's creed, but not its need. . . . The state which allows the pupil to subscribe to any religious creed should not, because of this exercise of this right, proscribe him from benefits common to all."

Religious Instruction in Public Schools

Religious instruction in the public schools: Although at least ten state constitutions prohibit "sectarian instruction or influence" in the public schools, not a single state constitution specifically prohibits *Bible reading* in the public schools; four states have laws, however, prohibiting the use of the Bible in the public schools.

Of the many cases regarding the use of the Bible in public schools, the majority of court decisions have upheld the validity of Bible reading in the public schools.

Wearing Religious Garb; Released Time

Wearing of *religious garb* has been ruled upon by various state courts, in some cases deciding that this did not violate the constitution, that it is not a sectarian influence; in other cases the opposite decision was reached.

Released time for religious instruction has been the point of focus of a number of cases in recent years, notably the McCollum case from Illinois and the Zorach case from New York, both decided by the U. S. Supreme Court, the former ruling "released time"—where religion was taught by outsiders in the public school building—as unconstitutional, the latter—where religion was taught off the public school premises—as constitutional. Released time therefore seems to be valid if its administration is reasonably divorced from the public schools and if it does not interfere with the cost or effectiveness of the regular public-school program.

Authority in Education

With reference to *authority in education* Garber states (p. 107) "Certain decisions of the U. S. Supreme Court indicate that the federal government has almost unlimited power to promote and to control education if it so de-

sires; . . . that, however, state control over education for the moment may be considered supreme."

Anyone concerned with any of the problems referred to above will find this factual book highly informative and helpful.

CAUSES AND REMEDIES for Deficiencies in English Composition.

By Sister Catherine of the Nativity, D.W.,
Montfort Academy, Fredericksburg, Va.

I THINK I CAN safely begin by stating that there are two self-evident truths concerning the writing of English compositions. First, it is an ethical responsibility for teachers of English to teach students to communicate in writing. The responsibility arises from the vocational, political, and personal needs of all students admitted to secondary schools and permitted to remain. Regardless of social or economic status, citizens of our democracy need to be able to communicate in writing. This is even more imperative for our Catholic youth who have the noble apostolate of being Christophers. The second truth is that there are deficiencies in the finished products that are handed in although they are considered as masterpieces by the authors.

Nature of Deficiencies

What these deficiencies are, I am sure every English teacher knows just as well as I. Who has not met the poor speller, the boy or girl for whom punctuation is a lost art, the individual with a poor vocabulary and on whom the rules of grammatical usage have never made the least impression? And what of the voluble student who gets tongue-tied when pen and paper are placed before him!

Find Cause

The first problem to be solved is the cause of deficiencies in English composition. I suppose we could blame it on the elementary school, but in many cases this would not be fair. After questioning about 150 of my pupils, mostly seniors, I have come to the conclusion that many students have an inferiority complex when it comes to composition writing. They realize their lack of power and style and their mechanical errors and have placed composition writing in the category of "impossible things."

Of the students questioned, only 47 declared that they liked to write compositions; 72 said they definitely did not, and 34 answered that it all depended on the assigned topic. At first I was alarmed. However, after reading a number of magazine articles on composition writing and finding that the author in each case solemnly announced, at least by the second paragraph, that pupils dislike writing compositions, I decided my pupils are normal.

First Draft, Last Draft

As a consequence of their dislike, these students do not make any effort to correct their deficiencies. Most likely

they do not make any kind of an outline before attempting a "first draft" which is usually a "last draft" as far as they are concerned. Rarely do they take the trouble to reread, much less revise their work. The result is necessarily inferior and they feel dissatisfied and a failure when it comes to writing compositions.

Remedy in Motivation

What remedies may be suggested to overcome these deficiencies? Helen Magaret, novelist, biographer, and teacher, once said, "It has been my experience as a teacher that literary talent is not rare but common . . . we do not need more skill; what we need is more will." Since we know this to be only too true, perhaps we who teach Catholic boys and girls will find an effective remedy in a supernatural motivation—a duty well done for the love of God—the possibility of lighting one candle in this world of darkness.

We shall never make much progress in this field, I think, until we change the writing of compositions from a dismal art to an enjoyable experience. If we allow pupils to write on topics they want to write on perhaps they will enjoy it. They want to talk about the world they live in because they feel strongly about some of its inadequacies. They enjoy writing on a topic that gets them talking about themselves. But, as in all written work, even these topics must be properly prepared for and motivated.

Profit in Conferences

Too often we assume that young minds are teeming with ideas that they are eager to write. We just present them with a list of topics and say, "Go!" Then we expect the young ideas to bloom. For them to bloom, the ground has to be plowed up. Seeds have to be planted. The sun must shine. In preparing for the writing of compositions, there is sometimes profit in conferences of the class as a whole, a heightening of interest in the exchange of ideas, a decided enrichment and stimulus.

An indispensable remedy is to get our pupils to think. If we can do this, we are creating the raw materials of writing. If we can furnish their minds with worth-while ideas, they will write better because they will want to write better. To succeed in teaching composition writing, we must possess the faculty of revealing to our students the interest that lies in their own mental stores, however slight or commonplace these may be. We must have skill in enlarging and enriching their mental lives. We must help them to observe, to imagine, to investigate, to understand, to reason, to reflect. Where meagerness of expression results from meagerness of thought or emotion, gradual growth, enrichment, and release must necessarily be sought.

As teachers of literature we have unlimited resources

for aiding our students to enrich their minds through a wide reading from our literary heritage. If a love for good English can be instilled in their hearts and minds through their association with the good and better things in literature, if clear, informal thought and logical reasoning are illustrated from the masters, student compositions will cease to be drab and uninspired. I think we all agree that the path to good writing leads through good reading, for reading enriches vocabulary, gives a familiarity with the English idiom, and furnishes vicarious experiences which can be acquired only through a knowledge of books. "Reading maketh a full man" said Francis Bacon some three centuries ago and the epigram holds true to this day.

Real Letters with Real Responses

Still another way to get pupils to enjoy writing is to make it real. Teach from the practical viewpoint that the pupils are potential authors. Explain that never before in the history of the written word has there been such a demand for material concerning personal adventure and experience. It has come with the arrival of the magazine, the Sunday supplements, the trade journals. Then too, as citizens in a democratic society, they should be taught to write real, not imaginary letters to radio stations, government officials, business houses, and the like. Let them write real letters and get real responses—not their own letters back with corrections on them.

We can also add a little pleasure if we stop inhibiting pupils' natural expression. For some reason they think that writing involves a different process from speaking. When they speak to their friends, they express their thoughts; when they write for us, they translate their thoughts. This they do in a kind of stilted and fancy composition English they think the teacher expects and deserves. They seem to shun directness of expression and above all simplicity which is perhaps the one indispensable ingredient of an effective style and good writing.

Let Them Read to the Class

Finally, if there would be joy, there would be rewards. The completion of a project brings its own rewards with it. A pupil has the thrill of authorship. But, there should be more. The best reward any kind of writing can get is publication. In the classroom we can supply our students with a public to read to. The highest achievable mark on a composition should be the words, "Read this to the class." Let us be generous with our praise and appreciation. It will bring results.

I realize that I have not begun to exhaust my topic. I have not even mentioned the split infinitive! But space does not permit me to say more and if I did I would probably do what I tell my pupils never to do—become uninteresting if not actually boring!

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Book Reviews

World Book Encyclopedia, 1953 Edition (Field Enterprises, Inc., 1953; 19 volumes).

Measuring a new edition of an encyclopedia as well known and as respected as *World Book* is for the most part a routine matter of checking on the extent of revision and reporting on the many embellishments that encyclopedia makers are constantly thinking up to beguile their readers. It is also, however, a task of reappraisal. At a time when it is so urgently important that students, who are the prime and natural users of encyclopedias, be preserved from the dangers of errors and bias, a reexamination along these lines becomes necessary.

The most striking feature of the 1953 edition of *World Book* is the lavish use of every possible type of visual aid. In the article on Africa, for example, we find a two-page map in six colors (Rand-McNally's Cosmo Series), four colored maps showing rainfall, temperature, vegetation, relief and density of population, ten superb kodachromes, two excellent outline maps showing products, resources, and fauna, and a number of half-tone illustrations. In the article on Painting we find a fascinating collection of reproductions in color (15 European and 23 American paintings). In fact, throughout the entire set very little opportunity is lost to present subjects by the use of graphs, pictographs, pictorial diagrams, flow charts and all kinds of pictures.

The list of contributors shows that an effort has been made to obtain authors who are outstanding authorities in their fields. To mention only a few who, according to a note, have either written articles or verified them sufficiently to accept responsibility, we find Samuel H. Cross on Russian language and literature, William Henry Chamberlin on the USSR, Sidney B. Fay on both World Wars, Sheldon Cheney on biographies of painters and dramatists, Admiral Richard E. Byrd on Antarctica, Preston Slosson on German History, and Kenneth J. Conant on Architecture.

The arrangement, readability, and comprehensiveness of the major arti-

cles are consistently excellent. The typical state article contains sections on location, size, and surface features; rivers and lakes; climate; natural resources; conservation and development; the people, agriculture; manufactures; forests and forest products; minerals; transportation; press, radio and television; education; libraries; arts and crafts; religion; social welfare; attractions for travelers; government and politics; famous men and women; state symbols and events; history. Each major article of this type is followed by a list of related subjects to which the reader is referred, an annotated bibliography, usually graded, a study outline, and a list of questions. In addition to the usual visual aids each state article contains a page of drawings depicting memorable events and a pictograph showing leading products and industries, land use, and value of leading products. Articles on countries and cities do not contain bibliographies but they are included for continents and most other major topics.

The system of cross-references is generally excellent and precludes the need for an index, as explained in the preface. However, some lapses were noted. Under the heading, Tennessee, there are short biographical sketches of famous persons in the state. The 19th volume is a reading and study guide which "classifies the vast store of knowledge presented by the encyclopedia in forty-four major areas of learning" and lists the many articles under these heads. It is remarkably easy to use and is a valuable supplement.

Editors of encyclopedias, with the specter of production costs hovering nearby, are always being heckled by critics who complain about articles not being brought up-to-date. Random checking reveals a somewhat happy situation in the 1953 *World Book*.

Under American Federation of Labor we find the 1952 appointment of its investigative committee. The article on Automobile covers power steering. The election of President Eisenhower and the accession of Elizabeth II to the throne are mentioned, as well as the abdication of Farouk in the article

on Egypt. On the other hand the article on Dress, is certainly due for revision. The same applies to the articles on Africa and Alaska.

In its treatment of Catholic subjects *World Book* has been most generous in the completeness of its coverage. Practically all Catholic articles bear the signature of Bishop Fulton J. Sheen, as well as many other religious topics. His article on Jesus Christ, written jointly with Allen R. Blegen, President of the Lutheran Bible Institute, Chicago, is a reverent and masterful treatment of a subject that is so often muffed in secular encyclopedias.

The philosophical articles are generally acceptable, especially in view of the fact that *World Book*, like all other general encyclopedias, must steer such a middle course through all the shoals of conflicting points of view. This general acceptability, however, does not lessen the need for caution where young students are concerned with topics such as Ethics, Determinism, Free Will, etc.

More important in an encyclopedia is its ideological motif. There is no question that from the early 30's through World War II a form of "leftish" liberalism was the fashion in intellectual circles. Hardly any encyclopedia escaped these overtones, however faint. The harm that can be done to immature minds by even the slightest distortion of truth is incalculable but none the less potent. Happily the 1953 edition of *World Book* appears to this reviewer remarkably free from this type of shading. It is to be hoped that this is not a fashion trend but rather a country-wide editorial awareness of truth.

As an accurate, up-to-date and comprehensive encyclopedia, blessed with unusually valuable illustrative materials, the 1953 *World Book* deserves the heartiest praise of everyone. It is highly recommended for Junior and Senior high school and should be in many ways valuable to adults.

WILLIAM J. ROEHRENBECK

Librarian, Free Public Library, Jersey City, N. J.; formerly librarian at Fordham University.

Our Review Table

Blueprint for Enslavement, by Rev. James M. McCormich, M.M.; *You Can Change the World*, by Rev. James Keller; *The Risen Soldier*, by Francis Cardinal Spellman; *The Answer to Communism* (Catechetical Guild Educational Society, price 15¢ each).

These are titles in the "Guild Family Readers" series, pamphlet style, with modern attractive covers in full color. School librarians as well as teachers will be encouraging their use, in the age of the "digest" for some serious reading.

The first is by a Maryknoll Missioner who lived under the communists and who makes one realize what life is like under the Reds. The last is by a convert from communism.

In an age in which there is a struggle for the soul of man, we need such succinct reminders of the what, how and why of communism.

Cardinal Spellman's *The Risen Soldier* makes a striking analogy between the soldier of today and Christ, the Soldier of Peace. You can recommend it to service men and their relatives.

You Can Change the World is a selection of chapters, in 64 pages, of Father Keller's book of the same title.

Light on the Mountain, the story of La Salette, by (Rev.) John S. Kennedy (McMullen Books, 1953; pages 205; price \$3).

The author and publisher cannot have anticipated the declaration of the Marian Year, yet their product is timely. The story of La Salette is not so well known as the famous apparitions at Lourdes and Fatima. This work will give the occurrences at La Salette a widespread hearing.

General Education and the Liberal College, by (Rev.) William F. Cunningham, C.S.C. (B. Herder Book Co., 1953, pages xviii, 286; price \$4).

"This book is the crystallization of thoughts and ideas of a number of Catholic educators working for more than a decade on the problem of Catholic liberal Education.—Author's Preface.

The Catholic Curriculum and Basic Reading Instruction in Elementary Education, ed. by Sister M. Marguerite McArdle, S.N.D. (Cath. Univ. of America Press, 1953; pages vi, 149; price \$3).

This reports the proceedings of the workshop conducted at the University in June, 1952. Ten topics are presented and four summaries of seminars, the latter covering grades 1 through 3, with two sections for the first grade.

The Story of Father Price, by (Rev.) John C. Murrett, M.M. (McMullen Books, Inc., 1953; pages 116; price \$1.50).

This is an abridgement of the author's original biography, *Tar Heel Apostle*, of the cofounder of Maryknoll.

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Music Teachers Turn to Audio-Visual Aids*

By Sister Noreen, Cardinal Stritch College, Milwaukee, Wisconsin

IN SPEAKING ABOUT AUDIO-VISUAL AIDS in music education, we are merely talking about a means to an end. Important as this means is, we can hardly plunge into the subject matter until we see the place of music education in the entire scheme of Catholic education. We are all aware that Catholic education aims to develop the potentialities of the entire man so he can realize his utmost capacity and attain his final end. Educators usually classify this development into three phases: moral, intellectual, physical. So often they leave out a phase which particularly concerns us, namely the cultural. Perhaps in omitting it they mean to imply that the cultural is embodied in all these other phases, or—and this is the crux often of many music educators problems—the cultural is considered as merely number thirteen in a baker's dozen, non-essential but something nice to throw in.

Battle To Have Arts in Curriculum

Many historians of music hold the philosophy that art is a reflection of the spirit of the age, a reflection of all man's activities. If this is true, then why do some music educators have to battle to incorporate the arts in the academic curriculum, why is music so often regarded as that extra something in the curriculum which enables the student to make up a credit in an easy way, to use his spare time well, or to be a means to provide school entertainment for the public? Why is it that music is so often thought of as unnecessary in the full educational development of the child? But let us not just blame educators in general. Let us look at ourselves. Perhaps we have not been convinced enough that we do have something necessary to give toward the child's complete development, or perhaps when given the chance we have not really taught music. Perhaps we have light for seeing that music is a universal language, yet have turned out students who cannot read the language nor understand it, let alone write it. That is a big job but we must tackle it if we are to be real musical educators and are to be justified in our plea to give music its proper place.

Our job is tremendous but it can be made lighter by

the many resources given to us. One of these is called audio-visual aids. This resource should always be considered as a help in music education. It can never take the place of teaching, but it certainly can aid us to teach better.

Is there actually a need for audio-visual aids in music education? I think the best way to answer that question is to look at the student. Actually what does *he* need. We all know that his environment is becoming more and more influenced by these very audio-visual devices which we use in the classroom: radio, phonograph, films, television. Should we give him more of what he seemingly already has outside of school?

Student Finds Devices Stimulating

The facts are that the students have found these devices stimulating, interesting and they are going to look for interesting and stimulating experiences in the classroom. If we can make them that way for the students, why should we not? Then, too, our students must be trained to evaluate and discriminate what they see and hear during his recreational periods. One of the best means for this education in evaluation is the judicious choice of worthwhile audio-visual materials.

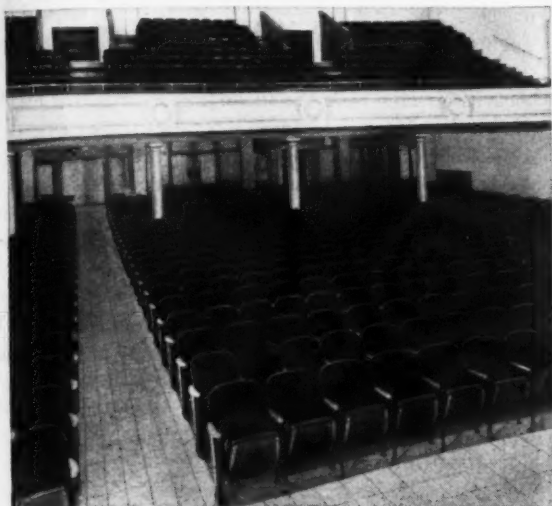
Participation as a Means of Learning

All of us, I am quite sure, will agree that the most effective and worthwhile phases of music education is that of participation. The best way to learn is to do, to experience. Here we are interested in wholesome experience through individual and group performances as well as the development of artistic skills and esthetic interpretation. Audio-visual aids provide in this phase a wonderful means for better participation. Tape recorders for instance enable the performers to hear themselves critically, thereby to improve their performance. Disc recording is made from the tape and gives the students a lasting memory of their performance, providing them the incentive to further work.

*This paper was given at the 2nd annual CAVE convention in Chicago, the afternoon of August 4, 1953.



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Listening To Music

The listening to good music by the means of records, radio, TV and movies, promotes better performance on the part of students as it develops their ability to discern, to be self-critical, exacting, and able to understand better the artistic interpretation.

In this phase of active participation in performance, I should like to point out two particular helps to the teacher. The first concerns the elementary teacher of singing, particularly the one who finds her teaching of singing a difficult task. Many of our well-known song book series now have accompanying records that make the singing class a richer and more enjoyable experience. A new set of films has been recently released for this very purpose, for the teachers of primary, intermediate, and junior high levels. They are entitled, *Rhythm in Music*, *Melody in Music* and *Harmony in Music*, and can be obtained from Coronet Films.

Then, too, there is that new clarinet class that will be started this Fall and that band to get back in trim marching condition. Two recently released films will help the teacher with these problems. They are the *B flat clarinet* and *Band Fundamentals*, reels 1 and 2 both interestingly reviewed in the *Music Educator's Journal*, June and July, 1953.

Tape Recording Band and Chorus

One more little hint that some educators have found to be helpful in economizing rehearsal time for combined concert groups. It has been found very helpful to record on tape each factor of the combined group. For example, in a band chorus group, the band and the chorus were separately recorded enabling the chorus to practice with the band recording and vice versa. This saved much time and trouble and I think it is a very worthwhile suggestion.

Films on the Voice

Various service devices for use in remedial work in tone quality and intonation are certainly helpful in performance, and I would like to mention that there are two films concerning the voice which voice teachers will find very helpful in establishing principles of breathing and phonation. They have been used by voice teachers in the past.

If we are to help our students to live richer and fuller lives as students and in their future years, we cannot overlook the importance of music appreciation. This phase of music education, as well as that of participation, should play a part in the cultural development of every child. Because every child has a right to develop culturally as well as spiritually, intellectually, and physically. It is up to the ingenuity of the teacher to provide this cultural development. In many cases, she will then have to devise a program all her own to fit her needs and meet in with the resources at her disposal.

The Phonograph

These resources are becoming more and more prevalent, however, as schools realize the need of phonographs, moving picture projectors, filmstrip projectors, but the

problem for some teachers still remains, namely, how to get these materials. There was a time when one would hardly ask a student to bring his phonograph to school for that would mean that he would have to have at least a little pick up truck to do so, but today many of our students have portable phonographs which they would be only too glad to bring to school. If a teacher finds it impossible to purchase a machine, she should just ask the students about bringing theirs and she will find that she is stimulating keen interest among them.

Record Libraries

The matter of a record library in a school is often a discouraging one, but a similar collaboration with the students can easily and effectively be worked out. Teachers should also inquire from their local libraries regarding loan of records. In many, many instances their interests will promote a worthwhile project, or they will be surprised to find a fine lending service in a library. Courses and outlines for the use of records in music appreciation are becoming quite prevalent.

Diocese Develops Outline

It is up to the teacher to choose from the many or to make her own course. It is highly important, however, that a plan be followed as it is only through a carefully worked out plan that a balanced program can be realized. Here I should like to point out an excellent outline that has record lists in it as well as recordings for singing classes worked out by the Archdiocese in Milwaukee. Our supervisors in Milwaukee have worked very hard to produce a very wonderful outline for the grades. One volume is for grades 4, 5, and 6; and the other for grades 7 and 8. The volume for grades 1, 2, and 3 is in process. I am very sure you will find them very worthwhile. They take in many courses of singing so that the courses in use can very easily fit into this particular outline.

Helpful Books

I should like to mention, in regard to recordings for music appreciation, the very fine list in the *Story of Music* by Barbara Freeman. It is a very fine book and appreciation in history follows the course of appreciation chronologically. At the end of every chapter are very fine lists for listening as well as the Perry pictures that may be shown through the opaque projector.

Then there is a very fine new book out called, *Music and Man*, by McKinney.¹ And this approach to music appreciation is from the contemporary standpoint, takes the student from where he is and reaches out into the different branches of appreciation. The record lists in that are very fine too.

The Motion Picture for Appreciation

After a while I'd like to go through this book to show you how movies can be interwoven into this particular course. Perhaps the best means of presenting a rich

¹McKinney, H. D., *Music and Man*, rev. ed. (American Book Co., 1953).



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musical experience and appreciation is through the 16 mm. movie. It is through this medium that great artists and music ensembles are brought into the classroom. Here we can see and hear the Vienna Philharmonic or the London Symphony, or we can enjoy a visit made to us by Sibelius or Paderewski. One can say that movies help the language of music to be more universal, but in this medium too it is important that the teacher follow a well planned program. That he must fit the movies into the program and guide the students to get the most from the film cannot be overly stressed.

Film Sources

The problem that faces so many teachers is this: where do I get these films and how much do they cost? Of course much depends upon where you are located. One of the first things for you to do is to investigate whether or not your library has a lending service. If it does, much of your problem is solved. A teacher can hardly expect, however, to use movies without entailing some expense. Universities usually loan at a very reasonable rate and are only too glad to send you their catalogs. Actually there are very few free movies obtainable. By writing to the several film companies you can obtain their catalogs as sources of music films.

There is also a little handbook which you probably are familiar with. It is a 1952 edition put out by the MENC. It is valuable in giving you information about movies plus music. It has general information regarding

the film and the appropriate teaching levels for using the film. It has also suggestions for correlated units of study. In the back of the book is a list of libraries that have free loan service, as well as a fine bibliography which would be very helpful to the inquirer regarding movies in the music area.

Films Used For Appreciation

At this point I might bring out how in the past few years I have tried to incorporate music films in the music appreciation course in our school. We are very fortunate in Milwaukee to have at our disposal free films that can be obtained from the library. They are very generous about loaning us these films. In fact they will deliver them to us and pick them up. We can keep them for as long as a week at a time.

In the *Story of Music* the first chapter deals with the beginnings of music and I have found some very fine films that help us in the study. They are: "Foreign Water" which shows the Mexican Indians at their religious feasts. There are two Chinese folk dances used in the services of the ancient Chinese. Then there are Indian dances symbolical of their religion and then our movies on the pilgrimages through Palestine, which give us a background of the ancient world in which the ancient music of course began.

Then, the next chapter treats of the music of Palestine. However, I think that the correlated study would be very helpful. I found three films to be very helpful.



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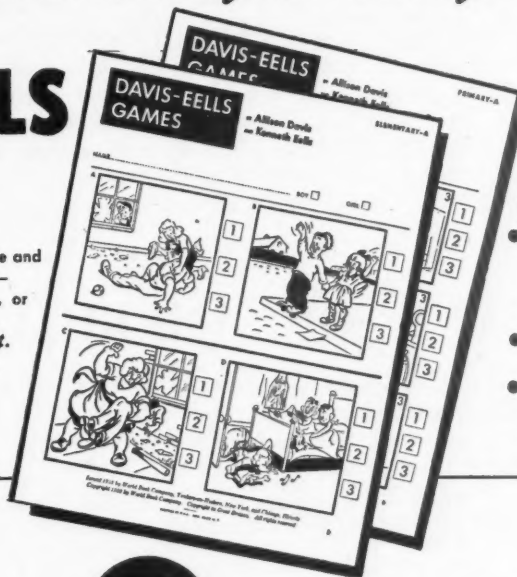
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namely "Art and Life in Italy," "Ancient Rome," and "Rome, City Eternal." They are all in color and very helpful.

For the next chapter on Bach there is a very fine movie called "Singing Heights." This shows the building of an organ and in fact goes back to the history of the organ, traces its history from the very beginning. At the end of the movie a very fine Bach toccata is played. Then we have a film in which Yehudi Menuhin plays the Air in D Major with an accompanying string orchestra. Then the little Fugue in G Minor under Stokowski's direction.

For the chapter on Handel and the music of his contemporaries, there is not very much available. However, there's a very fine picture called "The Harpsichord."

Haydn Introduces the Orchestra

I find it very worthwhile to introduce the orchestra with the chapter on Haydn because he is known as the father of the symphony orchestra. There are some very excellent movies on the symphony orchestra. The wood wind choir, brass choir, string choir all have separate films. Then there is the London Symphony, a 22-minute film which is very helpful for seeing the seating of the orchestra and noticing the different tone qualities produced by the different choirs, and realizing the importance of the different choirs of the orchestra. This movie is under the direction of Sir Malcolm Sargent who is the conductor as well as the narrator. Another

very familiar movie is called, "Symphony Orchestra" under Howard Barlow's direction.

Mozart on Films

Mozart is treated in many films. We have his Marriage of Figaro opera in a 22-minute abridgement. This is in a series of operas produced by the Opera of Milan. The Vienna Philharmonic also has two fine Mozart reels one is *Eine Kleine Nachtmusik* and the *Serenata Notturna* and there is a very fine metropolitan string quartet playing the same serenade.

For Beethoven, there are two Vienna Philharmonic reels, one in which we can see and hear the Fifth Symphony being played. Also the Egmont Overture. Another reel on Paderewski playing the "Moonlight Sonata," and Myra Hess in the *Appassionata Sonata*. "The Telephone Hour," available through telephone companies in your locale, features Josef Hofmann in the "Emperor Concerto."

Just one more example: Schubert has three reels, the "Unfinished Symphony," with the first and second movements on two reels, and the "Rosamunde Overture" on the third.

Filmstrips Are Fewer

Filmstrips provide another helpful aid in music. These, however, are not so prevalent in music. The American Music Conference which is located at 323 South Michigan, Chicago, has a film strip good for promotional purposes, as well as two films on elementary music.

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Young America Films of New York has three films which would be helpful in theoretical training covering material on the types of notes, rests, time signature rhythmic patterns, etc. Universities often have filmstrips dealing with instrumental work. And microfilms can be obtained to provide musical scores for analysis.

The Opaque Projector Serves, Too

Opaque projectors should not be overlooked in our study of audio-visual aids. Through this medium of pictures, scores, and illustrations can be effectively used enabling the entire class to see the object in question. This device, for an example, is very helpful in teaching the recognition of musical instruments. Using the Columbia album, "Instruments of the Orchestra," a picture of the instruments can be projected while an example of the instrument is played on the record.

Thus far we have considered audio-visual aids in the school; however, one of the most important concerns of the teacher is that of out-of-school listening. The entire field of radio, television, movies and records should be investigated and evaluated by the teacher. Pupils should be taught to evaluate. The fact that the 75 per cent of the listening of the men and women in the Armed Services was devoted to music which is not the type studied in school proves that the carry-over from school has not been an effective one.

Commend the Broadcasters for the Good Programs

We, as teachers, should do all we can not only to help ourselves and seek better music but to promote by our interest and cooperation better programs for them to listen to while they are not in school. Letters of gratitude to sponsors of good programs along with the request for the continuance of worthy programs will do much.

This personal contact with the radio and television stations should also be promoted among the students and their parents. This not only intensifies interest among the students for better listening but it is a tremendous influence on radio stations. FM stations with their superior tone quality and superior programs should receive encouragement from teachers. This wonderful service of bringing many hours of beauty and culture into the homes should not be overlooked.

Home Listening

Now in regard to this home listening, I would like to point out those little listening logs that probably you have received. They are a sheet containing data for student listening. I think that home listening is important. However, to promote, it one does have to check on the student. In general music classes, scrapbooks are found very valuable for this. The students can write out the entire program. They can write out the artists, the composer of the music, the orchestra. I also think that very often the signature of the parent will stimulate interest among the parents. But when students get a little busier in school, when they get up into the junior and senior years, they usually do not like to go to all this trouble

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of keeping a scrapbook and writing out all this data. So I have found these listening sheets very helpful and they just merely list the orchestra and guest artists, and they put down their favorite number heard.

Of course, these programs are not just any programs. The teacher has to investigate the programs obtainable in her locality. She can do this through collaborating

with other teachers, parents, and students themselves. Programs vary with the locale.

In all our work we should be very happy that as music teachers we can play such a vital part in helping our students to realize and enjoy the better things in life, by helping them to understand and love the reflected beauty of God.

Audio Visual News

Navy Uses Rosary Tapes

Three hundred vessels of the U. S. Navy not having a Catholic chaplain aboard have now been furnished a set of three pre-recorded tapes of the Rosary, one for each of the Mysteries of the Rosary.

In addition to the recitation of the Rosary in its entirety, these tapes have a brief meditation and a suggested resolution preceding each decade. The recording was made by Father James J. McNally, author of *Make Way for Mary* and *The Rock of Truth*.

These tapes make a welcome gift for the sick, shut-ins, and the blind as a stimulus to reciting the Rosary in company with Father McNally.

Of course, Religious know and can advise pupils and laymen that to gain the indulgences attached to the Rosary using these tapes it is necessary for the listener to recite the entire prayer parts just as it would be if the listener were following a transcribed radio broadcast of the recitation of the Rosary. (S17)

Films of the Nations

Films of the Nations' 1954 catalog is now ready. In it are listed over one hundred titles of films covering 23 sections of the world.

Previously this distributor had limited its library to films depicting other countries only. Its new policy has been changed

so that it offers several new series such as *The Pageant of the States*, a series on the U.S.A. state by state; and an art series and a nature study series of films.

The catalog may be had for the asking from Films of the Nations, 62 W. 45 Street, New York 36, N. Y. (S18)

New Webcor Tape Recorder

Webster-Chicago Corporation of Chicago, Ill., has added to its line a new model portable three-speaker tape recorder. Called the #2030, it is said to create the impression of three-dimensional sound.



Full range reproduction of the high and low frequencies are brought about by the placement of the three speakers: one to each side of the chassis, and a third in the front. The listener is said to have the impression of sitting in the midst of the sound, whether speech or music, rather than hearing it from a point source.

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Full details may be had by teachers from Nat. Assoc. of Home Builders, 1028 Conn. Ave., Washington 6, D. C. (S21)

Fourth Film Forum Issue

The December release of the American Film Forum is *The Arab-Israel Question* featuring Robert R. Nathan, economist and expert on Middle East affairs and James N. Ansara, executive director of the Syrian-Lebanese American Federation. Maquis Childs, columnist, is the moderator.

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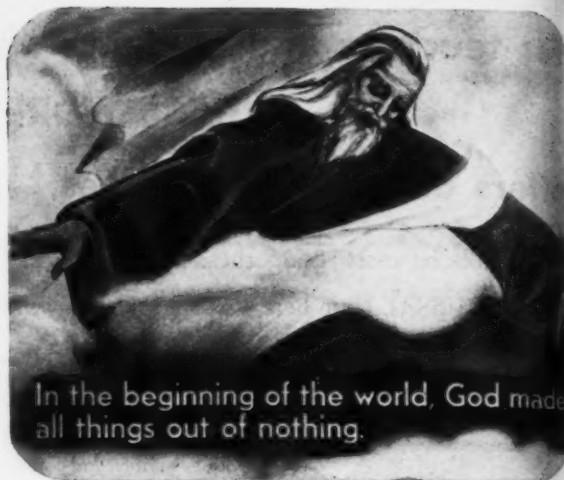
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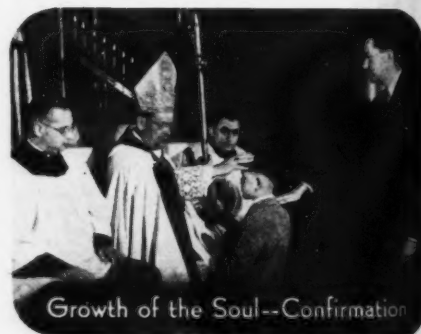
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